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CONTENTS

The Career of Ignatius Loyola . . . . *E. A. Ryan, S.J.* 289

Beauty, Sadness, and the Gift of Knowledge *David Granfield, O.S.B.* 304

The Priest and Social Security . . . . *Joseph Schmidt* 313

The Mother of God in Brownson's Writings. Part I *Bonaventure Stefun, O.F.M.Cap.* 316

Substantial Life in John 1:4 . . . . . *Richard L. Twomey, S.J.* 324

Some Recent Writings in the Field of Fundamental Dogmatic Theology. Part II . . . . . *Joseph Clifford Fenton* 328

ANSWERS TO QUESTIONS
Francis J. Connell, C.SS.R., and Walter J. Schmitz, S.S.

Boy Scout Troop under Protestant Auspices 346

Binding Force of a Business Agreement 346

The Stipend for the Mass of Holy Saturday 347

The Transfer of a Clergy Book 348

Asperges Ceremony 349

Holy Thursday 349

Forty Hours' Devotion 349

(*Contents Continued on Next Page*)

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(*Contents Continued from Previous Page*)

Oratio super populum 350
Veiling Statues During Passiontide 350
Various Blessings for the Same Object 350
Holy Communion at Funeral Mass 351
Electronic Organs 351
Double Ring Ceremony 351
Blessing Before Childbirth 352

ANALECTA

Review of Recent Roman Documents
Romaeus W. O'Brien, O.Carm. 353

BOOK REVIEWS

Father Vincent McNabb, O.P., *by Ferdinand Valentine, O.P.* 356
Time Cannot Dim, *by Malachy G. Carroll* 357
Cleanse My Heart, *by Vincent P. McCorry, S.J.* 358
Guide to the Bible, Vol. II, *Edited by A. Robert and A. Tricot* 359

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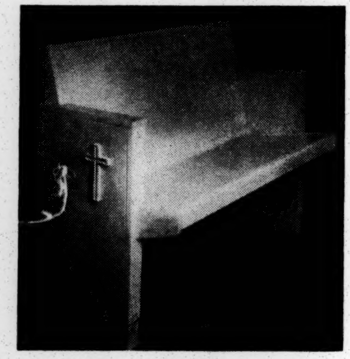

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THE CAREER OF IGNATIUS LOYOLA

Cardinal Newman in a celebrated sermon speaks of Benedict, Dominic, and Ignatius Loyola as venerable patriarchs, three masters in Israel, whose Orders divide between them the extent of Christian history. He goes on to say that his spiritual father, Philip Neri, learned from Benedict what to be, from Dominic what to do, and from Ignatius how he was to do it.[1] Doubtless such considerations have their value and when formulated by genius deserve our respectful consideration. But this article aims at something else. It will endeavor to give in brief outline the facts of the life of Ignatius Loyola; facts that are well known but deserve to be recalled in 1956 because on July 31st we mark the four hundredth anniversary of his death.

As a preliminary we must note that Loyola's life can be studied in detail. Although not a literary man, he left many writings: the *Spiritual Exercises* and other spiritual documents; nearly seven thousand letters; the *Constitutions* of the Society of Jesus and allied documents; and fragments of a spiritual diary. In addition he dictated toward the close of his life an account of his earthly pilgrimage called the *Confessions*.[2]

Lives of Ignatius are numerous. We shall mention some of the better known ones. Diego Lainez, destined to be the second General of the Society of Jesus, wrote in 1547 a letter giving in outline Loyola's life up to that date and Juan Polanco, Ignatius' secretary, composed before 1576 a *Life of Ignatius* and a *Chronicle of the Society of Jesus* up to 1552. The letter of Lainez is a brief document, seventy-four pages in length, whereas Polanco's work runs to six large volumes. Both have the value of eyewitness accounts.

In 1572 the first published *Life* of Ignatius appeared, that of Pedro Ribadeneira who had joined Loyola as a boy and was a beloved disciple. Written in brilliant humanistic Latin, Ribadeneira's work still ranks among the best lives of Loyola. The English translation made in 1616 by Fr. Michael Walpole is rare. The best seventeenth century *Life* is that of the Italian Daniel Bartoli. When in the eighteenth century the *Acta Sanctorum* reached July 31, the Bollandist Father John Pien printed the *Confessions* for the first time and reprinted Ribadeneira's *Life,* enriching them with prolegomena which, based as they are on accurate research in the Roman archives by his brother Fr. Ignatius Pien, are a mine of information and pertinent reflections.

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[1] In "The Mission of St. Philip Neri," Part III.

[2] We shall cite the *Confessions* which are also so called the *Autobiography* and *Testament* in English according to the edition in the *Monumenta Historica Societatis Iesu,* LXVI (Rome, 1943), where they are entitled *Acta* and are printed in Spanish and Latin. In them Ignatius speaks in the third person, designating himself as the pilgrim. We shall cite them as *Acta.*

A group of Spanish Jesuits launched in 1894 the *Monumenta Historica Societatis Iesu* by beginning the publication of the hitherto unpublished *Vita Ignatii* and *Chronicon* of Juan Polanco. Since that time twenty-four large volumes containing the sources of the life of Ignatius have appeared; until 1929 at Madrid, since that date at Rome. These volumes form one of the most considerable and painstaking publications about an individual in history and make Ignatius accessible to research in a way few men have ever been. The availability of these documents has led to a number of studies. Among them are the *Lives* by Fr. Paul Dudon in French, and Fr. Antonio Astrain in Spanish. The results of the careful research of Fr. Anton Huonder have been published in German. In addition Fr. Pedro Leturia wrote in Spanish the definitive account of Loyola's early life.

There are in English a number of *Lives.* Those of the poet Francis Thompson, of Christopher Hollis and of John Hungerford Pollen deserve special mention. Father James Brodrick in his delightful volume, *The Origin of the Jesuits,* as well as in other works, prepared the way for his *Life* which is reported, at this writing, to be near completion. Until it appears, the best *Lives* in English are those of Dudon, Astrain, and, for the early years, Leturia—all of which have appeared in good translations. In them the English reader has a reliable account of Ignatius by masters.[3] There are a number of interesting English *Lives* also by non-Catholics. Notable among them are those of three Americans,

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[3] J. Brodrick, *The Origin of the Jesuits* (New York, 1940); P. Dudon, *St. Ignatius Loyola* (Milwaukee, 1949); A. Astrain, *Short Life of St. Ignatius Loyola* (New York, 1928); P. Leturia, *Iñigo de Loyola* (Syracuse, 1949).

Henry Sedgwick, Robert Harvey, and Paul Van Dyke. They are based on the sources and are sympathetic in outlook. Because of the background of the authors, however, these works do not completely satisfy a Catholic reader. The same must be said of the widely-read books of René Fülöp-Miller on the Jesuits and Ignatius, although they are also written in a friendly way.[4]

The life of Ignatius Loyola falls into four periods of unequal length. The first and longest (1491-1521) covers the years before his conversion, during which Ignatius gave no indication of what he was to become. The second and shortest (1521-24) is the critical period, two and a half years for reorientation. The third period (1524-37) covers the years of his belated studies. The fourth period (1537-56) are the years during which he governed the Society of Jesus.

BEFORE CONVERSION

Ignatius was born in the ancestral castle of the Loyolas in the Basque Province of Guipuscoa in northern Spain in 1491. Loyola lies a score or two miles inland from the beaches of Biarritz and San Sebastian and enjoys the magnificent scenery and salubrious air of an earthly paradise. The Basques are an ancient people noted for their gravity and loyalty to tradition. Ignatius belonged to a noble and wealthy family but was the youngest of thirteen. In 1506 he became a page in the service of a relative, Juan Velazquez de Cuellar, the treasurer of the Kingdom of Castile, passing ten years in his service. In 1517 Ignatius passed as a knight into the service of another relative, Antonio Manrique de Lara, Duke of Najera and Viceroy of Navarre. Here he was employed in military undertakings and on a diplomatic mission. It was while defending the citadel of Pamplona against the French that Ignatius fell seriously wounded. This event, which closes the first period of his life, took place on May 20, 1521.

During his first three decades, Loyola was, on his own testimony, "a man given to the vanities of the world, whose chief delight consisted in martial exercises, with a great and vain desire to win renown." His secretary, Fr. Juan Polanco, added that he was rather free in the love of women and in gambling. During the seventeenth and eighteenth centuries admirers of Ignatius made an effort to hush up the latter details. In our day the tendency seems to be to exaggerate them, especially his fondness for women. It is, however, quite clear that Ignatius had as his first aim the winning of worldly honor and that this purpose kept him from much excess. His romantic dreams centered on no "ordinary noblewoman, neither was she countess or duchess but of much higher station than these." Although his morals were far from immaculate, he was never a sensual or carnal man.[5]

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[4] H. D. Sedgwick, *Ignatius Loyola* (New York, 1923); R. Harvey, *Ignatius Loyola* (Milwaukee, 1936); P. Van Dyke, *Ignatius Loyola* (New York, 1926); R. Fülöp-Miller, *Power and Secret of the Jesuits* (New York, 1930) and *The Saints That Moved the World* (New York, 1945).

From a worldly viewpoint these thirty years had not been wasted. Loyola had established himself as a man with a bright future. When Don Martin, his brother and head of the family, became aware of his conversion, he urged him, as Ignatius relates, not to throw away what he had attained but to consider what hopes men had conceived for him and how far he might go in the world. Francis Thompson, reflecting on this, remarks that Ignatius, had he not chosen to follow Christ, well "might have ruled provinces in the greatest empire of the sixteenth century."[6]

CONVERSION

The second period of the life of Ignatius is probably the best known. After the cannon ball had crushed his right and damaged his left leg, surgery was necessary. A painful illness followed. Late in June, 1521 at Loyola, whither he had been transported, his condition was so serious that he received the Last Sacraments. During the night before June 29, the feast of St. Peter, to whom he was devoted, he took a turn for the better and was soon out of danger. He chose, however, to endure further surgery to correct the mistakes of the earlier operation and so had weeks of convalescence. During this time he read the lives of Our Lord and the saints which were the only reading matter the castle afforded. He also spent time in recalling tales of gallantry and romance and in thinking of the great lady whose name he cherished. To his surprise he found that the considerations suggested by the lives of the saints were able to rival the others in a way that set him thinking. While the thoughts of love and battle were with him, they made him happy. But when through weariness he turned from them, he found himself dry and discontented. On the other hand, plans to emulate the austerities of the saints rendered him joyful and contented not only while he dwelt on them but even afterwards when he turned to other things. This was his first reasoning on the things of God—the beginning of the *Spiritual Exercises.*[7]

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[5] *Acta,* 1 and 6.

[6] F. Thompson, *Life of St. Ignatius Loyola* (London, 1909), p. 319.

While thus engaged, Ignatius received an unexpected visit which he describes as follows:

> While watching one night he plainly saw an image of the Blessed Mother of God with the Holy Child Jesus at the sight of which for a considerable time he received most abundant consolation And it left him with such a loathing for his entire past life and especially for his carnal failings that it seemed to him that all the pictures of that kind were removed from his soul so that from that time (August, 1521) to August, 1553 (when the account was dictated) he had never given the slightest consent to impurity.[8]

In February, 1522 Ignatius said farewell to his family and embarked on his new life. His way led to the shrines of Our Lady at Aranzazu and Montserrat. At the latter he devoted three days to a general confession of his sins and then hung his sword and dagger, emblems of his abandoned dreams, beside the statue of Our Lady, where clothed in sackcloth he spent the night of March 24 kneeling and standing. At daybreak he received Holy Communion and set out for Barcelona where he intended to take ship for the Holy Land. He had resolved to spend the rest of his life in Palestine.

So as not to be recognized by distinguished friends, Loyola left the highroad from Montserrat to Barcelona and came to the town of Manresa, where he passed the decisive months of his career, from March 25, 1522 to mid-February, 1523. He lived by turns in a hospice for the poor and in a cell put at his disposal by the Dominican Fathers. Like any vagrant, he begged his bread in the streets. He ate no meat but on Sundays would drink a little wine. He scourged himself mercilessly. He neither combed nor trimmed his hair and did not cut his nails. Daily he was present at Mass, Vespers and Compline in the Dominican Church. Seven hours a day were devoted to prayer, often in a cave in the hills outside Manresa. The first four months passed without any special divine visitation. Then followed three months of trials and tribulations. The following three months were a period of consolation. On a day during this year which cannot be determined but probably was in August or September, Loyola had an experience which he recounts in the following terms:

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[7] *Acta,* 8.

[8] *Acta,* 10.

> Once he went to a Church which stood a little more than a mile from Manresa which was called, I think, St. Paul, and the road runs next to the river. And walking and saying his prayers, he sat down for a little with his face toward the river. And thus sitting, the eyes of his understanding began to open and, without seeing any vision, he understood and knew many things—as well spiritual things as things of the faith and things in the realm of letters and that with a brightness of illustration so great that they seemed to him entirely new things. And the details of what he then understood cannot be explained though they were many. All that can be said is that he received a clarity in his understanding of such a sort that in all the reasoning of his life up to the age of more than sixty-two years, collecting all the help he had received from God and all he has known and joining them into one, it does not seem to him that he has gained as much from all these advantages, as from that single illumination when he sat by the river.[9]

It was during his months at Manresa that Ignatius sketched the fundamentals of his little book, the *Spiritual Exercises.* Until the close of his studies at Paris (1535) he made some additions to this manual of spiritual aims. Thereafter there were only minor changes until their approbation by Paul III in 1548. During his lifetime Ignatius used the *Exercises* to give spiritual retreats to others and taught others how to use them. The *Exercises* indeed are an aid to directors of retreats and a closed book to the uninitiate.

The rest of the critical period of Loyola's life was taken up by a pilgrimage to Jerusalem. He left Manresa in mid-February, 1523 and a month later took ship at Barcelona for Italy. He visited Rome to receive the blessing of Pope Adrian VI and his permission to make the pilgrimage. By mid-May he was in Venice and left that city on July 25 for Cyprus. He left Cyprus on

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[9] *Acta,* 30.

August 19 and reached Jerusalem on September 4. He also visited Bethany, the Mount of Olives, Bethlehem, the Jordan River, and the Mount of Temptation. On October 3 he left Palestine, reached Cyprus on the 14th and left it at the beginning of November for Venice where he arrived in mid-January, 1524. By March he was back in Barcelona. The critical period was over.

The conversion of Ignatius was interior. At a time when the Protestant revolution was beginning, Ignatius not only never thought of joining it but he never showed any desire to imitate it in a Catholic way. For many months his concern was entirely with himself and his desire was to spend his life as a hermit in Palestine. Even afterwards when he had taken up the apostolate, he was never one to formulate grandiose plans of reform. When in 1555 his friend Marcello Cervini was elected pope, Loyola said that for a pope to reform the Catholic world three things were necessary and sufficient: (1) that he reform himself; (2) that he reform his household; and (3) that he reform the court and city of Rome.[10]

LATE STUDIES

Loyola was disappointed when his stay in the Holy Land was limited by the Franciscan guardians to a few weeks. He relates his reaction to this decision as follows, "After the pilgrim had learned that it was God's will that he should not stay in Jerusalem, he pondered in his heart what he should do and finally decided to study for a time in order to be able to help souls."[11] This decision led to Ignatius' late and prolonged studies. He was already in possession of the *Exercises,* a spiritual weapon of great efficacy, but with a love of thorough preparation which was to characterize the rest of his career and which is perhaps the principal heritage of his military training, Ignatius faced the problem of acquiring a good education. Because of his family connections, it is probable that he could have reached the priesthood in a few years. He chose to defer it thirteen years and to undergo the drudgery of the classroom at an age when most men have long since finished their formation. His mystical gifts were no help, making scholastic application quite difficult. Poor health further complicated the problem. All these handicaps were resolutely overcome.

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[10] *Monumenta Historica Societatis Iesu,* LXVI, 582.

[11] *Acta,* 50.

Ignatius studied at the University of Barcelona for nearly two years, receiving at the same time private tutoring. In 1526 he transferred to Alcalá. During his time at Barcelona he had acquired three companions and also taught the things of God to a group of ladies. On going to Alcalá, he and his male companions assumed a special garb: a long narrow robe of coarse gray cloth and a gray cap. Ignatius himself went barefooted. In Alcalá as in Barcelona, women came to Loyola for spiritual instruction. The result was that he fell under suspicion of heresy, was imprisoned, and, although officially declared innocent, left the city. During a brief stay at the University of Salamanca in 1527 he was again imprisoned and this time his companions were also apprehended. Again he was acquitted of heresy but was forbidden to define the difference between mortal and venial sin until he had completed four years of study. Ignatius, thinking this made it impossible for him to help souls, decided to quit Spain.

Leaving his companions at Salamanca, he departed for France, arriving at Paris on Feb. 2, 1528. He was to remain as a student until the spring of 1535. He soon gathered another group of followers who made a radical change in their manner of living by selling all they possessed, going to live in a poorhouse and begging their bread. This created such a stir that Ignatius had to explain himself to the Parisian inquisitors. Exonerated as before, he had finally learned his lesson. Not only did the permanent disciples, who joined him shortly, abstain from advertising their change of heart by external changes but Loyola was to prescribe later that the Society of Jesus should have no distinctive garb. With the garb went also premature decisions about an enduring union. It was only some years after they had left Paris that the permanent companions decided to form a lasting congregation.

At Paris Loyola lived, as he had lived in Spain, by begging. Finding that alms were not abundant in France, he went in 1528 and 1529 to Flanders where the Spanish merchants readily helped him. In 1530 he even passed over into England where he received still more copious donations. Thereafter his friends in Belgium and England forwarded the necessary funds without requiring that he come to collect them.

Ignatius began his studies all over again at Paris, an indication that he was not satisfied with the results accomplished in Spain. When he left Paris in 1535 because of poor health he had won the coveted M.A. of the famous university but had not completed his theological studies. The medical men thought that he should return to his native air to restore his strength. Loyola consented. But as early as Aug. 15, 1534 he had led the little group, which was destined some years later to found the Society of Jesus, to Montmartre where they bound themselves by religious vows though as yet without the express purpose of founding a religious order. Besides Loyola the companions of 1534 were Peter Faber, Diego Lainez, Alphonso Salmeron, Nicholas Babadilla, Simon Rodrigues and Francis Xavier. On the same date in 1535 and 1536 and in the same place, the vows were renewed although Ignatius was absent in Spain and Italy. On these occasions Claude Le Jay, Jean Coduri and Paschase Broet joined the companions.

After more than six months in Spain, Ignatius went to Venice where during the year 1536 he completed his theological studies privately. He was joined there on Jan. 8, 1537 by the Parisian group. All had vowed to make the pilgrimage to the Holy Land if possible. Going to Rome to obtain papal authorization, they also obtained permission for the ordination of all the companions who were not yet priests, i.e. all except Faber, Le Jay and Broet. Ignatius and the others were ordained at Venice on June 24, 1537. This event ended the third period of the life of Ignatius, that of his studies.

The thirteen years devoted by Loyola to formal study extend from his thirty-third to his forty-sixth year. Some have seen in this a proof of great will power. Now there is no doubt that once Ignatius had made up his mind to do something he carried out his resolve. Cardinal de Carpi used to say that the nail Ignatius had driven in could not be drawn out.[12] But really that was only appearance. Mystic that he was, Ignatius found his strength in God and his support in divine grace. For him the resolve of any human will, including his own, was a reed too fragile to lean on.

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[12] *Monumenta,* LXVI, 539.

His studies were far from formalities. Diego Lainez, a clever man, judged that despite greater handicaps than anyone of that or, perhaps, of any past time, Ignatius had as great or even greater diligence than any of his fellow students and showed the fruits of his exertions in the scholastic exercises in which he took part. He certainly became in the difficult field of ascetical and mystical theology one of the surest guides of his age.[13]

More important from the viewpoint of his subsequent career was the lesson he learned about retaining the companions he found it easy to assemble. In Spain and at the beginning of his sojourn in Paris he lost capable men at least partly because changes in their way of life caused storms of opposition. When the men who were destined to aid him in the foundation of the Society of Jesus were finally given him, he guided them away from premature manifestations of their intentions. A contributory cause of his difficulties with the authorities during his studies had been his effort to help souls. This plagued him in Spain where his female disciples especially caused him trouble. Eventually in Paris, except for the care of the members of his intimate circle, he abandoned works of zeal and concentrated on study. Afterwards in the *Constitutions* he prescribed that the scholastics of the Society of Jesus were not to engage, to any considerable extent, in ministerial work during their years of formation.

GENERAL OF THE JESUITS

The fourth period of the life of Ignatius extends from his ordination in 1537 to his death in 1556. All these years were spent in Italy. The pilgrimage to the Holy Land proved impossible because of the threat of war between Venice and the Turks, hostilities commencing in September, 1537. Some months later Ignatius went to Rome and remained there for the rest of his life.

The first problem that meets us in this period was the determination of Ignatius to put off the celebration of his First Mass for a year. As a matter of fact, he actually deferred it for a year and a half. Ordained on June 24, 1537, he did not celebrate until Dec. 25, 1538, fully eighteen months later. This fact troubled some of his biographers. Various explanations have been advanced. Some recall how St. Jerome out of reverence and humility put off his First Mass for many years. Some imagine that Ignatius was hoping to make the pilgrimage to the Holy Land and to offer his First Mass there. Lainez thought that he had some secret reason. One thing is certain: he spent much time in preparation, praying that through the intercession of the Blessed Virgin Mary he might be put with Jesus. It was during this period that the vision at La Storta took place. Of it Lainez writes:

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[13] *Ibid.*, p. 101.

> When we were going to Rome by the road through Siena, the Father had many spiritual sentiments, especially in relation to the Eucharist. Faber and I said Mass every day. He did not but he communicated. Then he said to me that it seemed to him that God impressed these words on his heart, "I will be propitious to you at Rome." Then another time he said that he seemed to see Christ with the Cross on his shoulder and the Eternal Father near by who said, "I wish you to take this man for your servant" and so Jesus took him and said, "I will that thou shouldst serve me." And gaining from this vision great devotion he wanted his Order to be called the Company of Jesus.[14]

In 1539 Loyola and his companions decided to form a permanent union, adding the vow of obedience to a superior elected by themselves to the vows of poverty and chastity and obedience to the Roman Pontiff they had taken before. Paul III approved the plan of the Order in 1540. Thereupon Ignatius made an earnest effort to avoid the office of Superior General. Finally he yielded to the injunction of his Franciscan confessor, Father Theodore, and accepted the burden.

The Society of Jesus developed rapidly under his expert hand. As superior he was careful to consider the affairs of the Order as they arose. In acting he was prudent, in trial strong and courageous. Ever careful not to judge anyone unfavorably, he tried to understand everything in a good way. To his subjects he was very kind. Those who visited him in his room were soon laughing and departed happy and consoled. Lainez notes that "he was somewhat strict with those who did not want to deny themselves or surrender to Our Lord."[15] When after prayer and reflection, Loyola had made up his mind on a point, it was not easy to change him but on other points on which he had no special light he readily yielded to others.

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[14] P. Tacchi Venturi, *Storia della Compagnia di Gesù in Italia,* I, 2 (Rome, 1939), 216.

[15] *Monumenta,* LXVI, 141.

When Ignatius died there were about a thousand Jesuits divided into twelve provinces: three in Italy, three in Spain, two in Germany, one in France, one in Portugal and two overseas in India and Brazil. Ignatius was, in his last years, much occupied with Germany and India, to which he sent his famous sons, Peter Canisius and Francis Xavier. In 1546 he secretly received into the Society Francis Borgia, Duke of Gandia and a leading Spanish grandee. When this was made known four years later, it created a European sensation. Borgia was of great assistance in organizing the Spanish provinces and was destined to be the third General of the Order. As General, Loyola was often seriously sick. In January, 1551 he was so ill that he urged his associates, though to no purpose, to accept his resignation. Despite his condition he continued to direct the Society till his death.

In addition to governing the Order, Ignatius was actively engaged in administration and in the ministry at Rome. Not only did he found the Roman College, embryo of the Gregorian University, and the Germanicum, a seminary for German candidates for holy orders, but he took time to preach, hear confessions, give retreats, and establish a home for Magdalens as well as one for converted Jews. His friends could also count on his support in critical moments. An instance may be mentioned. In 1547 Margaret of Austria had difficulty in giving birth to twins. Ignatius was summoned to the palace and prayed in an adjoining room until the babes were safely delivered. One was thought to be in danger of death and was at once baptized by Ignatius. This child became Alexander Farnese, the celebrated Prince of Parma, who afterwards played such a signal role as a military commander and statesman.[16]

Probably the most important work in the last years of the life of Ignatius was the composition of the *Constitutions* of the Society of Jesus. At the time various orders of Clerks Regular were being founded and the Jesuits belong in this category. The distinctive features of Clerks Regular, when compared with earlier forms of the religious life, are three: (1) they abandoned some of the exterior forms of mediaeval religious life such as chanting the divine office, corporal penances of rule, and penitential garb, in favor of greater adaptability to the times and greater mobility; (2) they renounced capitular government with its democratic qualities in favor of a more monarchical regime; and (3) they introduced simple vows, which could be more easily dispensed from than the solemn vows which in the older orders were ordinarily taken after a year of noviceship. Despite the institution of simple vows, Loyola as a believer in preparation lengthened the noviceship by a year and added a third year later on before the time when certain members would take solemn vows.

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[16] *Ibid.*, p. 41.

Ignatius had intended to have a female branch of his Order. But his troubles in Spain, which we have mentioned, and his experience in Renaissance Italy, where abuses in the relationships between the sexes were so common that even honorable associations were suspect, led him to the conclusion that women had to be excluded. Neither did Loyola, except in rare instances, affiliate people to the Order who continued to live as seculars though under the quasi-religious discipline of a third order. He was also strongly opposed to the acceptance by his companions of ecclesiastical dignities and wrote this prohibition into the *Constitutions*.

But the most striking innovation, proper to the Society of Jesus, was the special vow of obedience to the Holy See which Loyola called "the cause and principal foundation" of his Society.[17] When we recall that Alexander VI had been dead only thirty-seven years, that Paul III, the reigning pontiff, was in many respects a typical Renaissance pope, and that neither the primacy nor the infallibility were to be defined for three hundred years, this commitment appears as an inspiration. Certainly Ignatius would not have found the idea popular in either Spain or France, to say nothing of Germany and the North.

* * * * *

In this essay we have tried to separate Ignatius Loyola from his subsequent fame. In addition we have mentioned only in passing his mystical experiences which in number and singularity rival those of any saint of whom we have reliable information. The *Spiritual Exercises* and the Jesuits are not easily visualized now in the light to which they appeared to contemporaries. They loom so much larger in history. Still, anyone who studies the sources of the life of Ignatius soon perceives that they reveal an extraordinarily impressive personality, even when not tested by the evangelical norm, "By their fruits you shall know them." We understand too the feeling which some of his contemporaries expressed by saying that he had an archangel as guardian.[18]

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[17] *Monumenta*, LXIII (Rome, 1934), 162.

Yet this great leader was a little man, standing just under five feet two inches in his stockings; bald in maturity, he had in his youth an abundance of hair of "a reddish tint and very beautiful." On one occasion he was described as "that short, little Spaniard with happy eyes."[19] After his conversion his life was lived in modest circumstances. Toward the end, it is true, his Society began to be spoken of with favor. But men like Xavier, Canisius, and Borgia were in positions to attract more attention than their Superior General at Rome. This was especially true when in 1555 the excellent but impulsive Gian Pietro Carafa, with whom Ignatius had had differences, was elected pope as Paul IV. Ignatius bore the ensuing trials with patience and, when he felt that some of his sons were about to express honest opinions of Paul's eccentricies, he enjoined that they should speak of his friendly predecessor, Marcellus II. In Paul IV God gave to many lovers of the papacy a severe trial. Many were, no doubt, far more severely tried than Ignatius. But the trial never caused him to waver in his principles.[20]

Looking back over the whole of this career, one lesson clearly appears, that of the value of careful preparation for action. Ignatius, himself, is one of the slowest starters on record. He was forty-six before, his studies completed and ordination achieved, he began his active career. But he showed in the score of years remaining what a well-prepared man could do in the way of multiplying his talents. His love of preparation is obvious not only in his prolonged studies, undertaken at the age of thirty-three, but also in the length of probation he enjoined on his followers. He prepared Francis Xavier during four years for the *Spiritual Exercises* and he prescribed, as we have seen, three years of noviceship and protracted studies for his followers. We also have the fact of his long preparation for his First Mass, no matter how we may explain the fact. As we have already mentioned, this devotion to preparation is the most important carry-over from his early career into his life as student and founder.

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[18] *Monumenta,* LXXIII (Rome, 1951), 325.

[19] *Monumenta,* LXVI, 637. Cf. J. Brodrick, *The Origin of the Jesuits,* p. 15.

[20] *Monumenta,* LXXIII, 389. Cf. L. Von Pastor, *History of Popes,* XIV, 67 ff, 414 ff. It may be well to note that Ignatius was baptised Inigo or Iñigo but after settling in Italy in 1536, where the latter name was little known, he used Ignatius.

In conclusion we may recall that Ignatius Loyola was beatified by Pope Paul V in 1609 and canonized by Pope Gregory XV in 1622. In 1922 he was declared patron of all spiritual retreats by Pope Pius XI. In addition, his associates Francis Xavier, Peter Canisius and Francis Borgia have also been canonized while Peter Faber has been beatified.

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BEAUTY, SADNESS, AND THE GIFT OF KNOWLEDGE

To call sadness a child of beauty is to point out a relationship not usually acknowledged, since pleasure rather than grief is supposed to be the only legitimate fruit of that union between man and loveliness which is called aesthetic experience. "It should bring forth grapes and it brought forth wild grapes,"[1] or at least enough that "the teeth of the children are set on edge."[2] Our task, then, is to distill this tartness, to identify and perhaps even to justify it. We shall consider: first, the psychological fact which at times impresses us so painfully; then, the philosophical basis which gives us a partial insight; and finally, the theological implications of the Gift of Knowledge which bring the answer into full perspective.

I. THE PSYCHOLOGICAL FACT

Edgar Allan Poe, in an essay entitled "The Poetic Principle," has written a sensitive account of man's full reaction to created beauty, with special emphasis on its unexpected by-product, melancholy. In his own words, "The impression left is one of pleasurable sadness";[3] and he insists very firmly that, "This certain taint of sadness is inseparably connected with all the higher manifestations of true beauty."[4] It is, for him, in the words of Longfellow:

> A feeling of sadness and longing
> That is not akin to pain
> And resembles sorrow only
> As the mist resembles the rain.[5]

The subtle emotions that blend so delicately in aesthetic intuition are, however, strangely elusive. The total effect is both something "pleasurable," and something that "resembles sorrow." But the clue to the mystery of this mixed response may well be found in the word "longing," since there is, indeed, frustration and disappointment in that grasp of created beauty which, albeit pleasantly, distresses the soul.

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[1] *Isaias* 5:4.

[2] *Jer.* 13:29.

[3] Edgar Allan Poe, *Works* (New York: P. F. Collier and Son, 1903), V, 182.

[4] *Ibid.*, pp. 182-83.

[5] Henry Wadsworth Longfellow, Poem to "Waif."

> We weep, then, not through excess of pleasure but through a certain petulant, impatient sorrow at our inability to grasp now, wholly, here on earth, once and forever, those divine and rapturous joys of which through the poem or the music we attain to but brief and indeterminate glimpses.[6]

Poe's explanation is that "This thirst belongs to the immortality of Man. . . . It is no mere appreciation of the beauty before us, but a wild effort to reach the beauty above."[7] He justifies his conclusions on reasons similar to the one St. Augustine formulated with profounder vision many years ago, "Thou hast made us for Thyself and our hearts are restless till they rest in Thee."[8] Thus, Poe writes:

> Inspired by an ecstatic prescience of the glories beyond the grave, we struggle by multiform combinations among the things and thoughts of time to attain a portion of that loveliness whose very elements perhaps appertain to eternity alone.[9]

These words explain the bitter-sweet reaction and the incessant searching that characterize a soul touched by a deep love of beauty. It is not a hunger for sensation that is easily satiated, but a hunger of the spirit, a hunger for reality. Obviously, the major harmony in aesthetic appreciation is not sadness or impatience or petulance; yet, usually, at least an echo of these feelings sounds the note of precariousness in our possession of created loveliness. Our soul reverberates with the realization that earthbound beauty must suffer the fate of its antecedents. In our hearts we keep hearing, like background music for the love feast, plaintive strains reminiscent of Rossetti's "Ballad of Dead Ladies," with its oft-recurring and melancholy question, "But where are the snows of yester-year?"

II. THE PHILOSOPHICAL BASIS

To grasp the significance of the facts that were observed by Edgar Allan Poe, we must turn our reason to truths which underlie the aesthetic experience. The first of these is the fundamental distinction between transcendental and aesthetic beauty, a distinction important only for us, since God sees that everything has as much beauty as it has being. Beauty, as an attribute of being, is called transcendental since it is found in all things, yet surpasses their limitations and imperfections. Our minds, however, do not respond easily to beauty in its transcendental form. Embodied spirits that we are, we depend partly on sense powers for aesthetic intuition, so the ambit of the soul is narrowed by the limitations of a body "troubled about many things."[10] Maritain spells out this distinction most clearly:

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[6] Poe, *op. cit.*, p. 176.

[7] *Ibid.*

[8] St. Augustine, *Confessions,* trans. Frank J. Sheed (New York: Sheed and Ward, 1941), p. 3.

[9] Poe, *op. cit.*, p. 176.

> I would say that aesthetic beauty, which is not all beauty for man but which is the beauty most naturally proportioned to the human mind, is a particular determination of transcendental beauty: it is transcendental beauty as confronting not simply the intellect, but the intellect and the sense acting together in one single act: say, it is transcendental beauty confronting the sense as imbued with intelligence, or intellection as engaged in sense perception.[11]

Transcendental beauty is hidden as a universal attribute; aesthetic beauty is on display as something unusual and unique. Beauty, thus, comes either plain or fancy, in a house-dress or in a party dress. It is aesthetic beauty, however, that evokes in us the response all reality demands but which we are not always able to give. What is more, when we do perceive the loveliness of creatures, our reaction though joyous is not without shadows. "For all flesh is as grass; and all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away. But the word of God endureth forever."[12]

Soren Kierkegaard, in his aesthetical work *Either/Or,* imaginatively analyzes the fleeting satisfaction that the objects of our experience afford us.[13] As Judge Wililams, he speaks to a "young friend," who portrays him as he was in his student days, and who, like him, is "through with finiteness altogether." The youth is "superbly proud" of his detached attitude toward pleasure, though he can't do without it. As for the glories of the world, "Well, one might devote to them a whole day." Or if he could be a millionaire, "Well, it might be quite interesting to have been that, and one might well spend a month at it." Or if he won the love of a most beautiful young woman, "Well for a half a year that would not be so bad." Even the things that tempt him most, dignity, honor, and the admiration of contemporaries, are met with a "Well, for a short time that would be pretty good." Kierkegaard appraises this apparently blasé system of rejections with sympathy and understanding.

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[10] *Luke* 10:41.

[11] Jacques Maritain, *Creative Intuition in Art and Poetry,* "Bollingen Series XXXV.1" (New York: Pantheon Books, 1953), p. 164.

[12] *I Pet.* 1:24-25.

[13] Soren Kierkgaard, *Either/Or,* trans. Walter Lowrie (Princeton: University Press, 1944), II, 170-71.

> I will not here join in the cry of complaint often raised against you that you are insatiable, I would say rather that in a certain sense you are right, for nothing finite, not the whole world can satisfy the soul of a man who feels the need of the eternal.[14]

Penetrating more deeply than the "melancholy Dane," St. Thomas discovers why even the comeliest of creatures is insufficient for man. "Happiness," he declares, "is a perfect good, which quiets the appetite totally; otherwise, if something remained to be desired, it would not be the ultimate end."[15] Then he considers the nature of man and the object of his will which is the "universal good." This infinite good, and it alone, can quiet man's appetite, and it "is not found in any created thing but in God alone because every creature has only a participated goodness."[16] Like goodness, beauty, as we have seen, is a transcendental; "For the beauty of creatures is nothing else than the likeness of divine beauty shared by things."[17] How pertinent, then, is the conclusion of St. Augustine, "Whichever way the soul of man turns, unless turned towards you, O God, it is affixed to pain." And how understandable the cry that is wrung from his heart, "Late have I loved thee O Beauty, ever old and ever new."

The appetite is never fully quieted, never fully at rest. Ever yearning for something that can not be found on earth it is ever disappointed; but its very frustration sparks it to greater efforts. This dynamic aspect of the dissatisfaction with created beauty is touched upon by Jean Mouroux in *The Christian Experience* when he comments on St. Thomas's words, "repose in the end,"[18] and "rest in the good obtained."[19]

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[14] *Ibid.*

[15] St. Thomas, *Sum. theol.,* I-II, q. 2, a. 8 c.

[16] *Ibid.*

[17] St. Thomas, *In Lib. Divin. Nomin.,* c. IV, lect. 5.

For though man is in motion towards his last end, he needs occasional rests along the way. All real ends are stages in his journey, and inchoate manifestations of the final end; and in this endless dynamic process delectation is the time of rest because it means a state of appeasement in joy. But as the possession is only partial, the flowering is only temporary, and both ultimately insufficient, there is always a resurgence of movement, desire, effort, towards a new joy."[20]

As St. Paul tells us, "We have not here a lasting city."[21] But we are not men without a country, we are pilgrims, pilgrims of the absolute, on the way to the fatherland. Like travellers in a Swiss station en route to Rome, we are delighted by the scenic majesty around us, but are unable to quell the impatient cry in our hearts, "Over the Alps, and beauty!" Moved by "the desire of the everlasting hills,"[22] we seek that eternal city which is the New Jerusalem.

Sometimes a man may rest content with the gorgeous things that God has made, without knowing the dull ache that a full insight into their reality should inspire. Perhaps natural insensitivity is the obstacle. Or perhaps, earthiness or sensuality has deadened his feeling for the more subtle overtones. Even if his ability to respond is flawless, he may lack the holy leisure, the contemplative quiet, that lets the fullness of his experience take possession of his soul. "There is no grief of mind," St. Gregory the Great observes, "when one is head over heels in activity."[23] If, however, a man can free himself for awhile from the rush of events, then, though he vibrates to the many-colored splendors of the world, he gradually and with growing desire—and with sadness, too—learns "how much the Lord of them is more beautiful than they, for the first author of beauty made all those things."[24]

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[18] St. Thomas, *Sum. theol.*, I-II, q. 34, a. 2, *ad* 2. "Delectatio non quaeritur propter aliud, quia est quies in finem."

[19] *Ibid.*, q. 23, a. 4 c. "Cum adeptum fuerit bonum, dat appetibus quietationem quandam in ipso bono adepto, et hoc pertinet ad delectationem vel gaudium. Cui opponitur ex parte mali dolor vel tristitia."

[20] Cf. *ibid.*

[20] Jean Mouroux, *The Christian Experience,* trans. George Lamb (New York: Sheed and Ward, 1954), p. 239.

[21] *Heb.* 13:10.

[22] *Gen.* 49:26.

[23] St. Gregory the Great, *Liber Moralium,* Lib. 1, c. XXV in cap. 1 Job, n. 35, "Intuendum quoque est, quod nullus dolor mentis sit in actione praecipitationis."

III. THE THEOLOGICAL DEVELOPMENT

The floodlights of Faith focus on depths of meaning in the relationship of beauty to sadness that the frail candle of human reason can never reach. Thus, the beatitude, "Blessed are they that mourn for they shall be comforted,"[25] and the gift of knowledge which complements it, as habit does act, illumine with a supernatural radiance the whole problem of the sorrow of the saints. First of all, let us examine, in the light of the teaching of three great Doctors of the Church, what the beatitude really implies; and then let us see what is the function of the gift.

St. Leo the Great, in a sermon on the steps to happiness, enlightens us by his unhesitating assertion that sin alone is a justifiable cause of grief.

> The mourning for which everlasting consolation is promised has nothing in common with the affliction of this world; nor do these grievings make anyone blessed, which are poured forth by the violent weeping of the whole human race. There is another reason for the groans of the saints, another cause for the tears of the blessed. Sadness based in devotion grieves for its own or for another's sin. And it does not bewail what is done by divine justice, but it does mourn what is perpetrated by human injustice. There, doing evil is more to be deplored than enduring it, because wickedness plunges the unjust man into punishment, but endurance leads the just man to glory.[26]

Superficially, St. Augustine seems to interpret the words in a much broader light by contrasting two loves, that of the temporal and that of the eternal good.

> Mourning is sadness due to the loss of cherished things. Those who have turned to God lose those things which, in this world, are held dear; for they do not enjoy the things they formerly enjoyed. And until the love of eternal things is formed in them, they are wounded by some sadness. Therefore, they will be comforted by the Holy Spirit who, on that account especially, is called "the Paraclete," that is, "the Comforter"; so that losing temporal joys they might the more thoroughly rejoice in eternal ones.[27]

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[24] *Ecclus.* 38:25.

[25] *Matt.* 5:5.

[26] St. Leo the Great, *Sermo XCV.*

[27] St. Augustine, *De Sermone Domini in Monte sec. Matt.*, Lib. I, 5 (Tom. III, Pars II, 166-70).

On analysis, however, we find that the teaching of St. Thomas, by implying the other two explanations, surpasses them as does white light its colored refractions. He says simply, "One is moved to grief, especially by the knowledge through which a man knows his own defects and those of the things of the world; for, according to Ecclesiastes I, 18: 'He who adds knowledge, adds grief also'."[28] Deficiency of some kind is, then, the source of sadness, whether it be one's own moral defects or the radical defects of other creatures. We sorrow because the beings around us cannot satisfy us, and because sin, the inordinate love of these same unsatisfying things, only increases the bitterness of our hearts. Fundamentally, the Leonine and the Augustinian interpretations are consistent with the Thomistic formulation: St. Leo's emphasis on the moral deficiency implies the radical one, since creatures can be loved inordinately, that is, sinfully, only because they are not the highest good; conversely, St. Augustine's emphasis on the latter implies the former, since separation from temporal goods will distress us only if, through sin, we fail to love the eternal good well enough.

To try to follow the beatitude of mourning without possessing the gift of knowledge is to fly blind: for one cannot respond to reality adequately without proportionate supernatural perspective. Therefore, the Holy Ghost renders the soul more sensitive and sure in its appraisal of creatures. St. Thomas explains the problem thus: "One does not have a right judgment of these things as long as one estimates that the perfect good is in them; hence, one sins by establishing one's end in them, and one loses the perfect good"; the gift, however, prevents this, "For right judgment about creatures pertains properly to knowledge."[29]

The purpose and function of this gift are spelled out by John of St. Thomas in his commentary on the teaching of the Angelic Doctor. From him we see its ordered purpose which is to lift the mind of man to God, and its essential function which is to judge creatures through a connaturality with them based in charity. In brief, we learn to judge things rightly, because we begin to see them as God does.

The tremendous scope of the gift of knowledge which includes too all truth from human and created causes is always directed toward God. "An experience and taste of creatures as well as an insight concerning them is given to the soul, not that it may rest in them as in its ultimate end, but that it may proceed through them to God with a correct estimate and judgment of its last end."[30] This gift does not, however, make us regard creation cynically, for it comes to us from God who, as we read in Genesis, "saw all the things that he had made, and they were very good." Consequently the judgment we form is a balanced one, springing from charity which sets all things in order. John of St. Thomas expresses the balance, thus: "Love has a taste and experience of creatures. It forms a correct judgment of them, both to despise them lest the soul be distracted by them, and to love them moderately ordaining them to God."[31] Though we "despise" creatures, however beautiful they may be, we do so only to the extent that our actions are sufficiently detached to be in accord with the great commandment of God. And so, the commentator tells us that we must love things, though only "moderately." This word means with due measure and order. It does not mean without energy or intensity. We must love and do so wholeheartedly, but always as God's law specifies. If, on the other hand, we did not love, we would lose the gift of knowledge which dwells only in a soul filled with charity; and the more that charity increases the more perfectly do we share in the gift.

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[28] St. Thomas, *Sum. theol.*, I-II, q. 69, a. 3, *ad* 3.

[29] *Ibid.*, II-II, q. 10, a. 4 c.

The response that knowledge directs toward a thing of beauty is sparked by a twofold love. In the first place, "The Gift of Knowledge comes from a loving union with God, not indeed as He is in Himself, but as He is the reason for loving creatures in an orderly way and acting correctly in their regard."[32] In the second place, "Founded upon a motion of the Holy Ghost, it moves the mind not by a pure and naked light manifesting exterior truths, but by a sort of loving and supernatural connaturality to the things that it judges."[33] What happens is this: loving God, we begin to share the love that he has for His creatures, and are thus enabled to attune ourselves to them, to resound in harmony with them. Our union, then, is almost second nature: it is connatural. It gives the intimacy and sympathy which is necessary to lift us to that *perfectio veritatis* which is the insight into the uniqueness of a thing, a grasp of its beauty.

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[30] John of St. Thomas, *The Gifts of the Holy Ghost,* trans. Dominic Hughes, O.P. (New York: Sheed and Ward, 1951), p. 15.

[31] *Ibid.*

[32] *Ibid.*, p. 152.

[33] *Ibid.*, p. 151.

The first article of the question on the gift of knowledge begins with the words: "Grace is more perfect than nature; therefore, it does not fail in those things in which man is able by nature to be perfected."[34] St. Thomas then shows how natural reason is made more effective in its judgment of creatures by the Gift, not just in crude, insensitive estimates wielding the axe of abstract ethics, but in the subtle, delicate appreciations of the "great things of God." Man's mind is more perfectly conformed to God who sees all things in their metaphysical loveliness, a loveliness which inspires in us what Baudelaire calls, "an irritation of melancholy"; for the man whose soul is athirst for total beauty is, as he points out, "a nature exiled in the imperfect which would fain possess immediately, even on this earth, a paradise revealed."[35] Wait we must, but with patience, since we have a promise of comfort. The very gift that whets our appetite by sharpening our judgment strengthens our hope. "I will not," said Christ, "send them away fasting, lest they faint on the way."[36] We grieve because we hunger for "supernal loveliness": Christ will not let us starve.

Sadness, then, is beauty's child, a child of whom it can be said, "Out of the mouths of infants and sucklings thou hast perfected praise";[37] for sadness, rightly experienced, leads men to acknowledge and to possess the Lord of Loveliness, the Father and Creator of beauty itself, who so surpasses his creations that it is written of the vision of His Glory, "Eye has not seen, nor ear heard nor has it entered into the heart of man what God has prepared for those who love Him."[38] But now, and for a little while longer, they must weep for uncreated Beauty, and yearn for that time of blessed comfort, when "God shall wipe away all the tears from their eyes."[39]

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[34] St. Thomas, *Sum. theol.*, II-II, q. 10, a. 1 c.

[35] Baudelaire, *L'Art Romantique* quoted by Maritain, in *Art and Scholasticism* (New York: Sheed and Ward, 1932), p. 32.

[36] *Matt.* 15: 32.

[37] *Matt.* 21: 16.

[38] *I Cor.* 2: 9.

[39] *Apoc.* 7: 17.

THE PRIEST AND SOCIAL SECURITY

A priest has the right to make a choice about Social Security for himself. The time for making the choice is this year, 1956; the very latest date is April 15, 1957, when the 1956 tax returns are due. After that a priest has no further choice.

If a priest does not desire Social Security for himself, he need do nothing; the right to make the choice passes with this year. When a young man is newly ordained a priest, he will have the right to make a choice in the first two years of his priesthood. But as the law stands now, men now ordained priests have this year only to make the choice. With this year that choice becomes irrevocable.

WHAT SOCIAL SECURITY MEANS

A priest who is fully insured in Social Security on reaching the age of 65 will be eligible for monthly payments of an amount up to $108.50 for the remainder of his life. One condition is that from 65 to 72 the priest does not have earned income amounting to more than $1,200 a year.

A COMPARISON

To understand the value of these monthly payments a comparison is made of what sums must be set up in certain kinds of annuities. In order to receive monthly payments of say $60.50 after 65 years of age, the following amounts must be set up.

For one now 30 years old	$15,260 must be set up; or	$436 yearly for	35 years.
35	14,520	484	30
40	13,828	553	25
45	13,200	660	20
50	12,625	842	15
55	12,100	1,210	10
60	11,600	2,300	5
65	11,200	..	..

It is not altogether proper to compare the cost of setting up annuities with the cost of Social Security. There are other factors that enter into the picture. The donor of an annuity gift can designate the principal for a certain charity; whereas the priest who pays Social Security taxes receives no value therefrom except the monthly payments after he reaches 65 and an amount for his burial. Yet a comparison can be made:

For example: if a priest's earned income in a year is $1,320, the Social Security tax at 3 per cent is $39.60. At 65 that priest will be entitled for the rest of his life to monthly payments of $60.50. And he can continue to earn up to $1,200 a year. If the earned income is less—say $900 a year—the monthly payments after 65 are $41.25. If the earned income is more—say $1,800—the monthly payments after 65 are $68.50.

The Social Security tax is now 3 per cent for self-employed persons. Priests are rated self-employed persons. In 1960 the tax goes to 3¾ per cent and by 1975 it gradually crawls up to 6 per cent. But even at that, Social Security remains the most economical old age insurance there is.

CERTAIN OBJECTIONS

Some may object: a priest is not going to live to be 65. The answer is, if one is sure that he will not live to be 65, then this insurance has little value for that priest. It provides a comparatively small amount for his burial.

If such a priest has dependent on him a father or mother, then Social Security is valuable to them, if their son predeceases them. But usually, if a priest will not live to be 65, there is no sense in making this provision.

If a priest is 65 and still remains "on the job," he may apply for the monthly payments, provided he has earned income of $1,200 or less. If he wishes he can wait until he is 72, then there is no restriction as to the amount of other earned income. If he does not apply for the monthly payments at 65, he may apply later at any age.

One may say that it does not seem right that a priest would pay Social Security tax for 30 years, then die at 60, and have no value from all those payments. The answer is that that is the way of insurance. A man insures himself in the use of his automobile; he may pay the premium for 30 years. If he never has an accident, he receives no payments from the insurance company; but he has had the value for 30 years of the protection in case he had had an accident.

A PROPOSAL

The Social Security tax on employees is now 4 per cent. Two per cent is paid by the employer; 2 per cent is deducted from the employee's salary. The reason the priest is asked to pay 3 per cent is that he is classed as a self-employed person.

In one diocese we know, the parish (or institute) which pays the salary of the priest also pays the Social Security tax on that portion of a priest's earning which the parish (or institute) pays as salary. The tax on other earned income is paid by the priest himself.

BENEFITS

It would benefit the individual priest in that he would have a guarantee of certain income in his years over 65. It would benefit a parish in that this provision is made at a small annual outlay rather than larger amounts to be paid for the care of a pastor emeritus. It would benefit a diocese, in that its retired priests would have at least a part of the amount needed for their proper living.

By advising priests and helping them to take on Social Security, there will be recognized the value of the advice given by Pope Pius XII in his *Menti nostrae,* issued Sept. 23, 1950, in which exhortation under the title "Social Security for Priests," the Holy Father wrote:

> Moreover, venerable brethren, We strongly praise all joint efforts you make so that priests not only do not lack for their daily needs but also that their future is provided for, following the social security system which is already in force in other classes of society, which We praise so much and which assures proper assistance in case of sickness, invalidism and old age. In this way you will relieve the anxieties of priests about an insecure future.

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THE MOTHER OF GOD IN BROWNSON'S WRITINGS

PART I

Orestes Brownson, the militant Yankee convert of the last century, was more an apologist than a theologian; more a journalist than a preacher.[1] His *ex professo* writings on the Blessed Mother cover less than a hundred pages of his works, but even in essays on history and political science he made frequent mention of the "bride of Heaven and mother of God."[2]

Brownson was eminently a logician. With him faith was not merely a series of scattered dogmas, but an integral system of knowledge and love which had to burst upon the heart with all the fragrance of a blossom in full bloom. He wrapped the whole system of faith in the swaddling bands of the Babe of Bethlehem, for he studied the sum of truths by the light of the Christmas Star.[3] The Incarnation meant for him the font of faith, and the Incarnation meant that a woman had become the mother of God. The light of the Star of Bethlehem would ever be tinted with the glorious blue of virgin motherhood. This conviction thrilled Brownson's life and it directed the course of his pen, so much so that in his literary crusade he consciously and unconsciously turned to the Mother of God as the salvation of society.[4]

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[1] As a Protestant minister Orestes A. Brownson was the intellectual giant and religious leader of his day. He was born in Stockbridge, Vermont, in 1803. The death of his father resulted in a severe childhood for the boy, but it was truth he sought and not riches. Orestes Brownson tried and rejected various religions before his conversion to Catholicism. He even attempted to found his own religion of World Reform, and he discovered that what he held most sacred was already being taught by the Catholic Church in an integral, sublime religion which had all the marks of being divine. Brownson became a convert in 1844. In January of that year he published the first issue of *Brownson's Quarterly Review.* The publication continued until October of 1872. When the work was suspended from 1865 to 1872, the convert continued his apologetical journalism through frequent articles in *Ave Maria, The Catholic World* and other Catholic magazines and papers. Much of his writing was reprinted in Italy, France and Germany. He died in 1876. Cf. O. A. Brownson, *The Works of Orestes A. Brownson,* comp. Henry F. Brownson (Detroit, 1884), V, 1-200.

[2] *Ibid.,* V, 90.

[3] Cf. the essay "Heresy and the Incarnation," *ibid.,* pp. 186-219.

He spoke from experience when he said that Mary would convert the world. His own conversion led him along tortuous paths empty of all consolation until he learned that he could place his hand by prayer into that of God's own mother. He confessed later: "Long before my conversion I had especially invoked the prayers of our Lady, and I have no reason to doubt that her intercession obtained me what I needed."[5]

DIVINE MATERNITY

Incarnation. The splendor of true faith grew for the convert until it beamed with the glow of the Midnight Star, the guiding light of life, until all mysteries of faith centered in that of the Incarnation. And it was from the Incarnation that Brownson wove all the glories of the Mother of God, as though he projected his thought a century ahead of his time to hear His Holiness, Pope Pius XII say in *Fulgens corona:* "From this sublime office of the Mother of God seem to flow, as it were from a most limpid source, all the privileges and graces with which her soul and life were adorned in such extraordinary manner and measure."[6]

We could say briefly that Brownson interpreted all Mary's prerogatives as so many petals in the rose of divine maternity. He said all the things which theologians traditionally said, but he expressed them in his own way, in a way calculated to move a materialistic, industrialized nineteenth century.

In one grand sweep the great convert saw:

> All in Christianity proceeds from, depends on, and clusters around the Incarnation, in which the design of God in creation, the deification of the creature, is consummated.[7] The devotion to Mary, the veneration

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[4] Cf. the essay "Moral and Social Influence of Devotion to Mary," *ibid.*, pp. 86-104.

[5] *Ibid.*, p. 150.

[6] Pius XII, *Fulgens corona, AAS,* XLV (1953), 580. For the English version of the papal documents used in this paper cf. William J. Doheny, C.S.C., and Joseph P. Kelly, *Papal Documents on Mary* (Milwaukee, 1954), p. 256. Hereafter this work shall be referred to as Doheny-Kelly.

[7] These words are similar to those used by Pope Pius XI in showing that human dignity rests upon the Incarnation. Cf. *Lux veritatis, AAS,* XXIII (1931), 508-9 (Doheny-Kelly, p. 171).

of the saints, grow out of the Incarnation, as does the church herself, and tend to keep alive faith in that crowning act of the Creator.[8]

Humanity of Christ. Through the Incarnation the Word assumed the whole of human nature and rose as man's Champion and Saviour. Each son of Adam could become a son of God, for "the humanity taken by the Word was as broad, as full, and as entire as the humanity of Adam."[9] Man's return to God, his Supreme Good, was possible only through the Word made Man, for: "The Incarnation is the only medium of this return, and final union with God, equally so, whether we hold that, if man had not sinned, God would or would not have become incarnate."[10] Brownson went so far as to say that "he who denies the holy Trinity denies the Incarnation,[11] and he who denies the Incarnation denies the possibility of man's return to God, fulfilling his destiny, or attaining beatitude."[12]

Mother of Christ. Since salvation depended on the humanity of Christ, assuredly it followed that He who took a human nature had to have a human mother—Mary, the mother of Jesus of Nazareth. Proof of Mary's divine maternity followed an irrefutable logic.

> God in his human nature is literally and truly the Son of Mary, and she is as much his mother as any woman is the mother of her own son. She is not the mother of a son united to God, of a human son received into union with God for that were the error of the Adoptionists, and would imply that the human nature of Christ has a human personality, which it has not, and never had. Human nature cannot exist without a personality, and the human nature of Christ, therefore, was not and could not have been generated without his divine personality. Then that which was conceived in the womb of Mary and born of her was the divine person assuming to himself flesh, or the nature of man, therefore God. Hence, in the strictest sense of the word, Mary is the mother of God, and therefore God is as truly her son as any one is the son of his own mother.[13]

With the sword of logic Brownson cut through all errors in defense of Mary's title of divine Motherhood. "If you concede the Incarnation," he said, "you must concede that Mary is the mother of God; if you deny that she is the mother of God, you must deny the Incarnation. There is no middle course possible."[14] Brownson could not conclude otherwise after he had read in *Ineffabilis Deus* that "God, by one and the same decree, had established the origin of Mary and the Incarnation of Divine Wisdom."[15]

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[8] Brownson, *Works,* VIII, 117.

[9] *Ibid.,* p. 169.

[10] *Ibid.,* p. 147.

[11] *Ibid.,* p. 191.

[12] *Ibid.,* p. 147.

[13] *Ibid.,* p. 68.

Mother and Son Inseparable. But the materialistic nineteenth century could not dream of anything so glorious as divine maternity. In the face of false philosophies Brownson hoped to guard Catholics from the skepticism of the age and to bolster Catholic belief in Mary's maternity as the greatest safeguard for belief in the Incarnation. He believed what Pope Saint Pius X was to say later, that the Incarnation is the "beginning and foundation of faith."[16]

"The special worship we pay to Mary," Brownson wrote, "is founded on her connection with the Incarnation. . . . All the special honor we pay her, all the lofty epithets we apply to her, have reference to the Incarnation, and her relation to the Incarnate Word."[17] By honoring Christ we cannot help but honor her, and devotion to her is adoration to Him. Mother and Son[18]—"the two cannot be separated."[19] They are inseparable in the glorious Incarnation. This thought too may be but a fuller development of a sentence Brownson read from Pius IX: "Whatever honor and praise are bestowed on the Mother redound to the Son."[20]

PREROGATIVES FLOWING FROM THE MATERNITY

Co-Redeemer. From the great, divine motherhood of Mary Brownson concluded to each of the Virgin's many titles. The Incarnation was all, and she was inseparable from the Incarnation. Man's salvation lay in the humanity of Christ,[21] and the Word's humanity depended on the consent of Mary. "Man could not be redeemed, satisfaction could not be made for sin, and grace obtained, without the Incarnation, and the Incarnation could not take place without the free, voluntary consent of this humble Jewish maiden."[22]

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[14] *Ibid.*, p. 67.

[15] Pius IX, *Ineffabilis Deus, Pii IX-Pontificis Maximi Acta,* I, 599 (Doheny-Kelly, p. 11).

[16] Pius X, *Ad diem illum, ASS,* XXXVI (1904), 452 (Doheny-Kelly, p. 138).

[17] Brownson, *Works,* VII, 420-21.

[18] Brownson was always careful to point out for the sake of non-Catholics that Catholics did not believe Mary to be the mother of God in His divine nature. But he would insist even more strongly that Mary's Son was not mere man adopted by God. The Incarnation made God a Man, and Mary the Mother of God (cf. *ibid.,* pp. 422-23).

[19] *Ibid.,* VIII, 69.

[20] Pius IX, *op. cit.,* p. 615 (Doheny-Kelly, p. 25).

[21] Brownson, *Works,* VIII, 147.

Though we wonder at the "infinite condescension of God," we also bow in gratitude to her who gave "her own consent to the work of redemption."[23] God had freely chosen her and elevated her beyond the dream of a mere creature, but He also paused to receive the co-operating touch of her free will. As Pope Leo XIII declared two decades after Brownson, God began the redemption of the human race through Mary.[24]

Proximate Co-Redemption. Mary's consent to the Incarnation placed her forever in a special "peculiar relation to our redemption."[25] To deny that organic relationship is to "deny that we are redeemed and saved by God in the flesh, that the flesh or human nature of our Lord performs any office in the work of redemption and salvation."[26] As the mother of the Incarnate Word, Mary "is the medium through which is effected the deification of man."[27]

> We are redeemed, sanctified, finally saved, by the Word made flesh, and this flesh the Word, with her free consent, assumed in her womb. She redeems us only in the sense of consenting to be the mother of him who redeems us. It was from her flesh the Word took the redeeming flesh, and from that flesh she can never be separated.[28]

Her co-operation in the Incarnation established for her "a relation to God, our Saviour, and consequently to our redemption and salvation, which no other woman, no other creature, has or can have."[29] There was a moment, at the Annunciation, "when the salvation of the world depended on the consent of Mary."[30] At the Annunciation she gave herself to the work of redemption, and later she added to the sacrifice of her will and flesh her only-begotten Son, first "to one long passion of thirty-three years," and in consummation, "to the agony in the garden, and to the death on the cross."[31]

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[22] *Ibid.,* p. 71.

[23] *Loc. cit.*

[24] Leo XIII, *Magnae Dei Matris, ASS,* XXV (1892), 141 (Doheny-Kelly, p. 70).

[25] Brownson, *Works,* VIII, 72.

[26] *Loc. cit.*

[27] *Ibid.,* p. 116.

[28] *Ibid.,* VII, 420-21.

[29] *Ibid.,* VIII, 316.

[30] *Ibid.,* p. 72.

Mother of Grace. With her will knit to God's,[32] the Virgin Mother's loves are those of her Son's Sacred Heart; her strivings are for the souls He died to redeem.[33] She gave her Son to the agony of redemption and became as a result " 'the mother of grace,' for she is it inasmuch as she is the mother of the sacred flesh through which grace has been purchased and is communicated to us."[34] As a result, "all mercies and graces come from God through her. They all come from God in his human nature; and as that nature was taken from her, they must in some sense come through her."[35]

Her prayer, the author quoted from Father Roberto, "rests on her own merits, she having merited *de congruo* for the predestined all the helps of grace, and on the right which, as Mother, she has over Christ, who as her son, by the law of nature and evangelical justice, can deny her nothing."[36]

Mary is the channel of grace by the further title of election or honor by God. As a loving Son Christ would not fail to make the mother who bore Him and nursed Him "the channel through which all grace flows to us," and He would not withhold from her the honor of making "her intercession the condition on which he dispenses grace to us while in the flesh."[37] She who was filled with grace was also made "by a mother's right,"[38] the dispenser of grace.

Spiritual Maternity. Through the fecundity of her divine maternity Mary became the mother of all who have been redeemed by the human nature she provided for the Word. By mothering the Word she became our mother, "our spiritual mother,"[39]

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[31] *Loc. cit.*

[32] The author states that "the great merit" of Mary's consent was "in its being in perfect submission to the will of God" (*ibid.*, p. 86).

[33] "Only God himself can surpass her in his love for his creatures" (*ibid.*, p. 115).

[34] *Ibid.*, p. 70.

[35] *Ibid.*, p. 316.

[36] Brownson, "The Love of Mary," *Brownson's Quarterly Review*, X (Jan., 1853), 226-27. Here the author is quoting from *Lezioni per ciascun Giorno del Mese di Maggio, tratte dall' Operetta Sull' Amore di Maria*, D. Roberto, Camaldolite, p. 252.

[37] Brownson, *Works*, VIII, 73.

[38] Pius X, *op. cit.*, p. 455 (Doheny-Kelly, p. 141).

> . . . for it is only through her flesh assumed by the Son of God that we were redeemed and begotten to the new spiritual life. . . . Unless we can make it true that Mary is not the mother of our Lord in his human nature, we cannot make it untrue that she is our spiritual mother. So long as spiritual life is dependent on God in his human nature, so long is Mary truly the mother of spiritual life, and so long as she is the mother of that life, so long is she our spiritual mother, and to be honored as such, and honored even more than our natural mother, for the spiritual life is infinitely more than the natural life. Mary is also our spiritual mother, inasmuch as it has been through her intercession that we have been regenerated, and hope to obtain the gift of perseverance.[40]

Queen-Mother. As Christ became the Head of all humanity in assuming human nature, He at the same time became the Head of every creature, "for the whole lower creation being made for man, is regenerated and returns to God in man."[41] The microcosm man contains the lower orders of creation, so that Christ decreed their redemption in that of man. In becoming the mother of Christ the King of creation, Mary became the queen of all creatures.

> Her son is king; then she, as mother of the king, is queen, the queen his mother. As he loves and honors his mother, and must as a good son wish all creatures also to love and honor her, he must have crowned her queen, and given her a formal title to the love, honor, and obedience due a queen.[42]

Her queenship does not stop with the lower orders of creation. Even the highest of the angels must bow and acknowledge her sovereignty—acknowledge her Queen of the Angels. The author held that only human nature was actually assumed by Christ, but in so doing Brownson said, Christ "assumed all created nature," including that of the angels.[43]

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[39] Mary holds in the order of regeneration the relation held to us by Eve in the order of generation. Mary is the mother of spiritual life as Eve is the mother of natural life. In *Works,* VIII, 172, Brownson adds: "She is our mother in a sense more tangible to those who have difficulty in accepting spiritual relations as real relations. . . . Through the Incarnation the regenerated are joined to God by identity of nature, and are, so to speak, the natural brothers of our Lord, and therefore, his mother must be really our mother." Cf. also *ibid.,* pp. 92, 173.

[40] *Ibid.,* pp. 74-75.

[41] *Ibid.,* p. 169.

[42] *Ibid.,* p. 75.

With such proofs from theology and with the convictions of a loving heart, Brownson saw all Mary's glorious prerogatives in the one title of Mother of God. To him there was no other way, and he tried with fervor to present this divine mother to the America of his day. As a convert he might have been expected to thunder his message to the groping Protestant world. But he lamented that Protestants were not receptive, not in "a proper state of mind or heart to appreciate what we have to offer."[44] Instead he worked to bolster the trusting faith of Catholics, who so easily might falter in an unbelieving world.

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[43] *Ibid.*, p. 45. The author wrongly asserted that the angelic nature was assumed by the fact that Christ assumed the "spiritual nature of man" (*loc. cit.*).

[44] *Ibid.*, p. 59.

SUBSTANTIAL LIFE IN JOHN 1:4

Recently, among exegetes, discussion has been revived[1] concerning the punctuation, and hence the interpretation, of the words "without him was made nothing that has been made. . . ."[2] We are told that with reference to these words, the Clementine Vulgate (1593) allowed itself to nod, and gave rise to a tradition that is textually incorrect. The correct version, according to its supporters, ancient and modern, would be: "without him was made nothing. What has been made in him was (or *is*) life. . . ."

It is not the purpose of this article to be controversial, nor to offer a systematic defense of the present text of the Vulgate, as adopted by our missals. We wish only to present some views which may help to counteract any scruples of scholarship in our reading of the daily Last Gospel.

The Prologue of St. John, it may be noted, divides roughly into two parts. The first part takes us from "the beginning" to the appearance of "a man . . . sent from God." Its tone is lofty, full of dignity, as it were eternal. With the words "There was a man . . ." (v. 6), we are conscious of a note of descent, of temporality, a returning from the atmosphere of pure theology and revelation, to the concrete task of describing historic fact. Perhaps the priest has noted in himself an instinctive change-of-pace, a different voice-modulation, when he reads these words. They, in turn, begin to build again, surely and by degrees, to the climactic "And the Word was made flesh, and dwelt among us." It is with the first section (vv. 1 through 5) that we wish to deal at present.

In the beginning was the Word . . . "In the beginning God created . . ." wrote Moses in *Genesis*. No doubt St. John, as he labored to present, in as clear and impressive language as possible, the significance of the New Revelation, was fully conscious of Moses' phrase. The Word, Expression of the Father, Wisdom of the Old Covenant, Emmanuel of the New, *was*, was always and eternally, was from the beginning. And this *Word was with*

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[1] Cf. J. H. Crehan, S.J., "In Him was Life," *The Clergy Review*, XXXVIII, 9 (Sept., 1953), 539-48; M.-E. Boismard, O.P., *Le Prologue de Saint Jean* (Paris, 1953), pp. 26-32.

[2] All quotations of the N.T. are taken from the Confraternity Edition.

God, a Person distinct from the Father, more than an attribute, more than an aspect, truly *with* the Father. Yet truly God: *and the Word was God.* The Evangelist repeats, lest any of the precious truth be lost or misunderstood: *He* (the Word) *was* (eternally) *in the beginning with God* (as a distinct Person, *co*-eternally).

All things were made through him, and without him was made nothing that has been made. Creation was stated by Moses; it is explained by John. The Word, as Person, *served* the Father as Archetype of all created things. As Divine Nature, He Himself created them. Without Him nothing whatsoever came to be; and (what Moses saw only obscurely or saw not at all) this included not only the material universe, but all those angels or created intelligences or separate forms, or whatever we might have dreamed of calling them.

So much for the Word in His *inner,*[3] pretemporal being. Thus far St. John has been lost in heaven. He will yet remain gnomic in tone for a while, but he begins now at least to answer to our weakness, our need for concepts more familiar to us.

In him was life . . . God as Substantial Truth, or Substantial Goodness, offers little difficulty to our formulating mind. We are less inclined, however, to conceive Him as, let us say, Substantial Mercy. Yet surely He was that before the adulterous woman (*John* 8). That He is Life, substantially, and that the Word in particular is Life, is happily receiving, nowadays, an ever-increasing share of commentary. Indeed, we are assured, it is one of John the Apostle's most vigorous themes.[4] "Christ is our life." But would He be Life any less, if *we* were not? All of our life by participation (natural, to be sure, but especially supernatural), and all of John's doctrine on our incorporation into the living vine, Christ (another of his central themes), is rooted and grounded in this more ultimate reality, that the Word is, from eternity, Life. No wonder, then, that the Evangelist announces the truth, in plainest statement, directly after his *dogmas* on the Nature and Person of the Word. He had done no differently in beginning his *First Epistle*:

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[3] Father Prat's phrase is "inner life." Cf. F. Prat, S.J., *Jesus Christ,* Translated from the sixteenth French edition by J. Heenan, S.J. (Milwaukee, 1950), I, 475. Father Prat has a fine treatment of the disputed text on pp. 467-70.

[4] Cf. in his Gospel alone: 5:26, 40; 6:35, 48, 53-54; 8:12; 11:25; 14:6, 19.

> I write of what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled: of the Word of Life. And the Life was made known and we have seen, and now testify and announce to you, the Life Eternal which was with the Father, and has appeared to us.

The doctrine of our supernatural life in the Word, radically Christian though it be, can have no real significance, and is in fact unintelligible, unless it is taken in the context of the even more basic truth that the Word-God is Life Itself. "I came that they may have life, and have it more abundantly" is Christ's own adaptation of the deeper truth that He came in order that we might have *Him,* and in Him the Father. It was not for anything less than God Himself (Life Itself) that we were created, much less saved.

We may, therefore, be justly reluctant to make an easy change in our "traditional" reading of *John* 1:4. Until textual criticism shall have argued it out of our versions (a fact not yet accomplished), there is much that is desirable about our text. According to it, a certain primacy of importance is preserved, for God's revelation about Himself is of more account than His revelation about us. There is, moreover, a surety of logic. For *our* life in the Word will be more intelligible, if we have been taught from the outset that the Word is truly God, and Life Itself. St. John will have time enough to introduce the delectable truths of our incorporation in Christ, and our life in Him, when he has brought Him into our midst (v. 14). The Baptist will preach it, under John's pen, in Chapter 3: "He who believes in the Son *has* everlasting life. . . ." Jesus will promise "living water" to the Samaritan woman in Chapter 4. Again and again, the Evangelist will announce the saving truth. But always we will return, for foundation and for understanding, to the Prologue, where, from the beginning, "In Him was life."

"Now that being," says St. Thomas, "whose very nature is its knowing, and which is not determined by another to what it has naturally, possesses life in the highest degree. Such a being is

God."[5] Jesus, then, according to John's revelation, is Knowing Itself now visible to us, "the Light," indeed, "of the world." *The life was the light of men.* He is the altogether Undetermined, who has come to us, and says: "I am the Alpha and the Omega, the beginning and the end" (*Apoc.* 1:8). In Him is all our termination, our quiet and our peace. For He is Life. "I am the way, the truth, and the life."

In conclusion, let us remark with reference to the controversy on the exegesis of verse 4, that we are in no way forced, from a scientific point of view, to depart from our traditional reading. Though articles have been written,[6] and arguments advanced for a reading other than that we use, nothing of absolutely probative value has been brought forward. Manuscript authority, though frequently persuasive, has not withstood thorough refutation. Scholars of equal merit have taken opposite sides. It seems that, for the time being, at least, we may be well content to hold fast to our habit-formed way of reading the Prologue, and draw profit from the reflection that the Word, who always *was* Life, has become, in Christ Jesus, our life.

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[5] *Sum. Theol.,* I, q. 18, a. 3, in corp.

[6] The reader is referred especially to Father Boismard's book, cited already, wherein an excellent presentation is made in support of the other reading.

SOME RECENT WRITINGS IN THE FIELD OF FUNDAMENTAL DOGMATIC THEOLOGY

Part II

Another symposium translated from the French is *God, Man, and the Universe,* edited with an introduction by Jacques de Bivort de la Saudée and published by P. J. Kenedy and Sons of New York.[1] The original French *Essai sur Dieu, l'homme et l'univers* appeared in 1950, and is itself a re-edition and recasting of the famed *Essai d'une somme catholique contre les sans-Dieu,* which was printed in 1936. Ivan Kologrivof, then a professor in a Catholic college in Amsterdam, edited and wrote the introduction to the original edition.

In itself, *God, Man and the Universe* is a generally successful negative apologetic. It offers enlightening studies of individual subjects from which the materialists of our era have been accustomed to draw arguments in support of their own position and against what they conceive to be the teaching of the Church. Of outstanding value, incidentally, are the chapters contributed by Dr. Messenger and by Mr. Douglas Woodruff, both of which were written for inclusion in this English version of the work. It is unfortunate that the otherwise eminently satisfactory chapter by Dr. Vanderboek of Louvain is marred by an inclusion of teaching on the Piltdown Man, obviously written before this hoax was exposed.

In some sections *God, Man, and the Universe* manifests a deficiency all too common in works of this type. Thus, to take one example, in Fr. Henri de Lubac's chapter on "The Origin of Religion," we find an admirable résumé of facts and theories set forth in the ordinary literature of comparative religion, together with a good many highly acceptable explanations demonstrating that this material does not support the contentions of the militant materialists. All of this excellent material is from the field of history of religion, as this science is studied on the secular level. What is lacking is the distinctively Catholic contribution.

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[1] *God, Man and the Universe: A Christian Answer to Modern Materialism,* edited with an Introduction by Jacques de Bivort de La Saudée (New York: P. J. Kenedy and Sons, 1954), pp. xvi + 421. $7.50.

In a thoroughgoing modern *Summa* of this sort, the data presented in comparative religion or in the history of religion would be clarified and explained much more perfectly as seen in the light of what is, after all, the objectively accurate notion of religion itself, as concerned with that realm of activity in which man works to pay the debt of acknowledgment and gratitude he owes to God. Father De Lubac's contribution to this symposium, good as it undoubtedly is, would have been far better had this basic concept of religion been more strongly manifest in it.

Likewise in Father Huby's chapter, "Early Christianity in Its Historical Setting," the section on "The Preaching of the Kingdom of God" would have been improved tremendously if, in his description of the Kingdom, he had included that portion of Catholic doctrine about it which Pope Leo XIII included in the opening paragraph of his encyclical *Humanum genus.* It is the truth, and it is an integral part of Catholic teaching, that the true supernatural kingdom of God on earth, the social unit with which Our Lord dealt so frequently in His preaching, is His true Church. It is also the truth, and also an integral part of Catholic doctrine, that this supernatural kingdom of God is one of the two social units into which the human race has been divided since the time of our first parents. Any analysis of what Our Lord taught about the kingdom which does not bring out these truths is bound to be somewhat inadequate.

God, Man and the Universe would have been a better book without the chapter on "The Christian Church: Catholic and Roman," contributed by Father Liégé. Here, as in his work in the *Introduction to Theology,* we find a relatively imperfect presentation of ecclesiology. In the pages he devotes to the study of liberty and authority in the Church his treatment of the subject is so inadequate as to be seriously misleading. Even less acceptable is his section on "The Catholic Church and the Christian Churches."

Especially noteworthy in Father Liégé's contribution is what he has to say on the subject of "apologetic." His approach to this topic is unfortunately typical of that made by a good number of contemporary writers.

> The favourers of schism or heresy have called forth from the Church's defenders a somewhat rigorous apologetic intended to reveal the Catholic Church, with all the exigencies of its dogma and in spite

> of all the human shortcomings of its ministers, as the one enduring Church of Christ. This controversial apologetic has been the basis of most of the Catholic attempts to bring about reunion with the two most important dissident bodies, Orthodoxy and the churches of the Protestant Reform. It regards the dissidents as cut off completely from Christian truth, which they can regain only by abjuring their own erroneous faith and being converted to the faith of the Catholic Church.
>
> In itself this type of apologetic has value and its dogmatic rigour is fundamentally sound; many are the converts who have experienced its force. It might be objected to it, however, that it is not so faithful to the whole truth as it first appears. Hardly any dissidents actually favour dissidence; even in their secession they retain a portion of Christian capital which continues to bear interest; therefore the Church of Christ includes them invisibly within its frontiers; they are not wholly outside. It would be more correct to consider these dissidents who are in good faith as imperfect members of the Catholic Church and to represent return to unity as the fulfilment of their love of God in the visible communion of the *catholica,* and as a fuller participation in the life-giving influence of Christ.[2]

It would be difficult in the extreme to find a passage in which the section of sacred theology devoted to the proof that the Catholic Church is actually Our Lord's own Church has been minimized and misrepresented more thoroughly than it has been in this citation from Father Liégé's contribution to *God, Man and the Universe*. In the first place it is a confusing understatement to represent Catholic theology or apologetic as merely "intended to reveal" the visible Catholic Church as the true Church of God. This thesis itself is a dogma of the Catholic faith. The science of sacred theology contains a completely ineluctable demonstration of this thesis, based on the teachings of Scripture and of divine apostolic tradition.

Again, it is misleading to depict this section of Catholic theology or apologetic as called into being as a result of the teachings of schismatics or heretics. It is definitely not a mere polemic device. It is, like every other legitimate thesis of sacred theology, a clear statement of truth actually contained in the deposit of divine public revelation.

Furthermore, it is not exact to describe this thesis as merely indicating that the Catholic Church is "the one enduring Church

[2] *Ibid.*, p. 282.

of Christ." There are no other churches of Jesus Christ, either permanent or temporary. What Father Liégé is actually referring to is the section of sacred theology which shows that the visible Catholic Church, the religious society over which the Bishop of Rome presides, is the one supernatural kingdom of God on earth, the Mystical Body of our Divine Redeemer. To characterize this teaching as "not so faithful to the whole truth as it first appears" is highly objectionable procedure in any book of Catholic provenance.

Finally, it is not correct to say that Catholic doctrine has ever regarded dissidents from the true Church as necessarily "cut off completely from Christian truth." It is ordinary Catholic teaching that a person who is a schismatic and not a heretic is a dissident. Such a person has not abandoned the true Catholic faith. He is not cut off from Christian truth at all. And it is likewise ordinary Catholic doctrine that a heretic, as distinct from an apostate, continues to affirm and to accept some portions of the divinely revealed message.

The true Catholic doctrine on this point has been brought out with matchless clarity by St. Augustine.

> Outside of the Catholic Church one can have everything except salvation. One can have honor, can have the sacraments, can sing "Alleluia," can answer "Amen," can hold the gospel, can possess and preach the faith "in the Name of the Father and of the Son and of the Holy Ghost." But one could never find salvation except in the Catholic Church.[3]

There is an almost mischievous carelessness manifest in this series of statements about that portion of sacred theology which demonstrates the truth that the visible Catholic Church is the true Church of God. It is also observable in what Father Liégé has to say about "dissidents who are in good faith." According to Father Liégé these individuals should be considered "as imperfect members of the Church." This teaching certainly runs counter to what Pope Pius XII has taught us about membership in the Church in his encyclical *Mystici Corporis Christi.*

Recently, works on the Church by two particularly brilliant and influential French Jesuit theologians have appeared in English translation in this country. One is *Aspects of the Church,* by the late Fr. Yves de Montcheuil, whic hhas been translated by Albert J. LaMothe, Jr., and published by the Fides Publishers Association of Chicago.[4] The other is *The Splendour of the Church,* by Fr. Henri de Lubac. Father De Lubac's book has been translated by Michael Mason. The translation is published by the firm of Sheed and Ward in New York.[5]

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[3] *Sermo ad Caesariensis ecclesiae plebem,* 6, *MPL,* XLIII, 695, Rouet de Journel, *Enchiridion patristicum,* 1858.

Both books cover much the same material. Both have been written by highly competent theologians who wrote with the same point of view. Yet the two works differ very sharply in value.

The original French text of the De Montcheuil book was published in 1949. It is composed of the texts of twelve conferences given by Father De Montcheuil to students at what was then called the *Centre Universitaire Catholique.* The first conference was given Nov. 13, 1942. The last was delivered Feb. 12, 1943.[6]

On page 4 of the original French edition (the page that carries the *nihil obstat* and the *imprimatur*), the editors have noted that "This text has never been revised by the author." They add that "perhaps he would not have dreamed of publishing it without making some *mises au point.*" They mention the second and third paragraphs of the ninth chapter of the book as one place where a *mise au point* might have been made.[7]

The American publishers of the English translation have not seen fit to give their readers this background information. They do not mention the fact that the chapters of the book they have published are the texts of lectures on the Church given just prior to the issuance of the encyclical *Mystici Corporis Christi* and never reviewed in the light of this highly important pontifical document. They never indicate that there are places in the book which might have been corrected or at least clarified if the heroic author had lived to supervise the publication of his own work. Readers of this English translation would have benefited from this information.

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[4] *Aspects of the Church,* by Yves de Montcheuil, S.J., translated by Albert J. LaMothe, Jr. (Chicago: Fides Publishers Association, 1955), pp. 197. $3.75.

[5] *The Splendour of the Church,* by Henri De Lubac, S.J., translated by Michael Mason (New York: Sheed and Ward, 1956), pp. xii + 289. $3.50.

[6] This information is contained in the original French edition, published in 1949 by Les Editions du Cerf in Paris.

[7] *Ibid.,* p. 4.

Aspects of the Church is a book that contains some enlightening and beautiful reflections about God's supernatural kingdom on earth. At the same time, it has shortcomings which are almost inevitable in a book composed of lecture texts which neither the author nor anyone else has prepared directly for publication. These deficiencies are most manifest in the ninth chapter, "The Catholic Church and Separated Churches," and in the tenth, "The Church and the Salvation of Non-Believers." The teaching contained in this tenth chapter can hardly be considered as an adequate and acceptable statement of the Catholic truth about the necessity of the Church for salvation. It is unfortunate that material of this sort has been presented to the American Catholic reader after the clarification of this subject has been set forth in the Holy Office letter to the Archbishop of Boston.

Father De Lubac's *The Splendour of the Church* is, on the other hand, a magnificently valuable contribution. The French original, *Méditation sur l'église,* was published in Paris in 1953. It shows the effects of the teachings contained in the *Mystici Corporis Christi* and in the *Humani generis.*

In itself, *The Splendour of the Church* is a book of almost lyrical beauty. It is, in effect, a great hymn of love for and loyalty to the Catholic Church, and to the Holy See. The force and the particular importance of this book can best be appreciated when it is considered for what it obviously is, a reaction to the *Humani generis.*

This great encyclical had stigmatized, among others, the error of those who "destroy the gratuity of the supernatural order, since God, they say, cannot create intellectual beings without ordering and calling them to the Beatific Vision."[8] By far the most prominent literary work which had proposed such a view was Father De Lubac's *Surnaturel: Études historiques,* which had been published in 1946.[9]

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[8] Cf. the original Latin text of *Humani generis* in *AER,* CXXIII, 5 (Nov., 1950), 391; and the NCWC translation, n. 26.

[9] Cf. *Surnaturel, études historiques,* by Father De Lubac (Paris: Aubier, 1946), pp. 483-94. In one of the outstanding articles about the *Humani generis,* "Struttura e significato storico-dottrinale dell'Enciclica," printed in *Euntes docete,* in the book that constituted the first two issues of that periodical for the year 1951 (p. 33), Msgr. Pietro Parente, now Archbishop of Perugia, indicates Father De Lubac's *Surnaturel* as containing teaching reproved in the encyclical.

The most telling indication of Father De Lubac's priestliness and loyalty is to be found precisely in the ardent devotion to the Church manifest in his *The Splendour of the Church.* Two passages, both taken from the magnificent chapter entitled "Ecclesia Mater," seem to express with special clarity the attitude which motivated the production of the book. In the first of these passages Father De Lubac asserts that "The man of the Church does not stop short at mere obedience; he loves obedience in itself, and will never be satisfied with obeying 'of necessity and without love.' "[10]

The second passage is a citation from the sermon delivered by Bishop Blanchet, the Rector of the Institut Catholique de Paris at the opening of the 1950-51 academic year.

> When the Pope makes an act of doctrinal authority, this is no exterior yoke which a particular man imposes on a religious society in the name of his own intelligence, even though it might be that of a genius. He is defining the faith of the Church. He is in no way subject to her consent; yet the truth which he translates into our language and renders precise is the truth by which she lives; the belief whose meaning he confirms is our belief—he analyses its content, counters its potential weakenings and maintains its vigour. Thus, when we say to the Church, in the words which the Apostle used to Christ, who founded her: "To whom shall we go? Thou hast the words of eternal life," this is not in virtue of some fatigue of spirit which seeks to place itself under an authority to escape the effort of thought and the labour of living; rather it is, as Newman put it, in virtue of a sense of coming to rest in the Catholic plenitude.[11]

The Splendour of the Church is a remarkable book by reason of this strong and practical attitude of fidelity manifest in it. It is likewise definitely worth while for the insights it gives into many elements of the revealed mystery of the Church. In his previous writings Father De Lubac has always manifested a literary competence of the highest order. I believe it is safe to say that no author of our time has manifested a familiarity with the pre-scholastic sources of doctrine about the true Church that even begins to equal that shown by him. And, in *The Splendour of the Church,* this literary mastery and this control of sources are even more striking than they were in earlier books.

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[10] *The Splendour of the Church,* p. 191.

[11] *Ibid.,* p. 201.

Yet, paradoxically, it is precisely because of its brilliance that Father De Lubac's book is something of a disappointment. There is one dimension or perspective of the Catholic Church which he has not treated at all adequately in *The Splendour of the Church*. He has written as perhaps no other man of our time could on the Church in its relation to Our Lady, to Our Lord, and to the Godhead. He has drawn out the implications that flow from the fact that the Church militant of the New Testament is the continuation and the fulfillment of the supernatural kingdom of God in Christ which has been existent in this world since the days of our first parents. He has rightly depicted the Church militant as the preparatory phase of the Church triumphant. But he has not given anything like an adequate treatment of that perspective of the Church which was described so well in the opening passage of Pope Leo XIII's encyclical *Humanum genus*.

According to this pontifical document, the entire human race, since Adam's sin, has been divided into two distinct and mutually opposed groups. One of these is the kingdom of God on earth, the true Church of Jesus Christ. The other is the kingdom of Satan. The *Humanum genus* teaches that these two groups have fought each other throughout the course of history.

In his chapter on "The Church in the World," the weakest section of his book, Father De Lubac takes cognizance of this perspective of the true Church. His treatment of this section of Catholic doctrine, however, is less than adequate. He describes the Church as struggling against "the rulers of the world of this darkness, against the spirits of wickedness in the high places."[12] He tells us that "each one of us has constantly to be winning his own inner freedom in conflict with hostile powers."[13] But he insists that "The line which divides the two opposed camps is an invisible one which runs through our consciences."[14] He does not seem to grasp the truth that the true Church is one of the two social units into which the entire human race is divided. He certainly does not bring out the fact that this visible society is engaged in conflict with the human company which constitutes the realm of "the prince of this world."

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[12] *Ibid.*, p. 134. The citation is from *Eph.*, 6: 12.

[13] *Ibid.*

[14] *Ibid.*, p. 135.

Had *The Splendour of the Church* given an adequate treatment of this section of Catholic doctrine about the true Church of Christ, it would have been, not merely a remarkable book and a good book, but a providential contribution to the science of sacred theology. Father De Lubac is equipped as perhaps no other writer of our time has been, to make such a contribution. But, if this work is to be done at all, it will have to be done in the light of the full perspective of the Church. Apart from this complete perspective of the Church, there will never be a fully satisfactory ecclesiology. Perhaps in future editions of this volume, Father De Lubac will give us the doctrinal treasure *The Splendour of the Church* could be.

The past few months have seen the appearance of three new and highly useful books on the theology of Church and state. The first is *Two Cities: A Study of the Church-State Conflict,* by Fr. Paul Foster, O.P.[15] This book sketches the relations between the Church and the various civil societies with which it came into contact in Europe over the course of the centuries. It is not directly concerned with the theological principles governing Church-state relations, but rather with explanations of the conflicts which have arisen in this field.

The second of these books is Msgr. Joseph J. Baierl's *The Catholic Church and the Modern State.*[16] The author died last summer, before this, the last of his books, was published. Monsignor Baierl was one of the truly great figures in the field of sacred theology here in the United States.

Since 1913 he had been one of the faculty at St. Bernard's Seminary in Rochester, N. Y. During that period of forty-two years he had been professor of fundamental dogmatic theology, catechetics, and German. In the fields of catechetics and of fundamental dogmatic theology he was one of the most prolific and brilliant writers the Church has produced in this country. His solid piety and his inherent priestliness will never be forgotten by his colleagues or by the hundreds of young men he helped prepare for the priesthood.

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[15] *Two Cities: A Study of the Church-State Conflict,* by Paul Foster, O.P. (Westminster, Maryland: The Newman Press, 1955), pp. xii + 110. $1.25.

[16] *The Catholic Church and the Modern State,* by Joseph J. Baierl (Rochester, New York: St. Bernard's Seminary, 1955), pp. vi + 243.

The Catholic Church and the Modern State was Monsignor Baierl's last gift to the theologians he loved and served so well. It is a solid book, which successfully expounds those portions of Catholic doctrine about the interrelations of Church and state which have been set forth in the various documents of the ecclesiastical *magisterium*. Incidentally, it brings out the fact (as many other Catholic treatises on this subject unfortunately do not) that when Pope Boniface VIII wrote about the civil power, he was not dealing with the state as such, but essentially and primarily with the kind of civic unit existing in western Europe in his time.

The fifth and last chapter of *The Catholic Church and the Modern State* is entitled "The Problem of Democracy and Religious Freedom in Current Catholic Thought." It represents an attempt to summarize and to explain the recent controversy among American theologians about the theological principles governing the relations between the Catholic Church and the state. This chapter is the only weak section of Monsignor Baierl's book.

This final chapter covers twelve and a half pages. Roughly seven of these contain a paraphrase of Fr. Gustave Weigel's article "The Church and the Democratic State." Nearly four more pages paraphrase the article "Church and State: Some Present Problems in the Light of the Teaching of Pope Pius XII," by His Eminence Cardinal Ottaviani. The statement of the Cardinal's teaching is followed by the *New York Times*' account of Father Murray's comment on it.

Monsignor Baierl ended the chapter with this brief observation: "And so the controversy continues. Perhaps an authoritative pronouncement, a second *Humani Generis,* will one day appear, closing the discussion of this question."[17]

It was unfortunate that the last chapter of the last book written by this outstanding theologian should end on this questionable note. Actually, it is not exact to say that the "controversy" with which Monsignor Baierl was concerned is still going on, or that it was going on last year, when this final paragraph was written. The one central point of this discussion was always the objective obligation of a state to worship God according to the rites of the one true religion. One group of writers contended that such an obligation really existed. The other group denied the existence of any such objective obligation. Indirectly but most forcefully the allocution *Ci riesce* settled the question as far as Catholic writers are concerned. Last fall that teaching was set forth again in the allocution *Vous avez voulu.*

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[17] *Ibid.*, p. 225.

Of course, it is quite possible that at some future date the Holy See will issue an authoritative document in which the Catholic doctrine on this section of sacred theology is set forth in more detail. But, if and when such a document appears, it will certainly renew and restate what has always been the teaching of the ecclesiastical *magisterium.* There will be no need of any further document to show the existence of an objective obligation, incumbent on all groups of men and on all individual men, to worship God according to the rites of the true religion.

The third theological work on Church and state to appear recently is the new and perfected edition of *Iglesia y estado* by the distinguished Spanish Jesuit theologian, Fr. Francisco Segarra.[18]

With the clarity and the complete competence we have learned to expect from the writers of his school, the author devotes the body of his work to the explanation and the proof of three theses. The first is that of the supreme power of the Church with respect to everything in any way "sacred." The second tells of the Church's right to intervene in the "exceptional" or "extraordinary" case where Church and state are separated. The third is that the separation of the Church and the state, in itself, and as a teaching, considered even in its moderate forms, "is imperfect from the moral and religious point of view," and "cannot be admitted as a thesis."

The Jesuit Fathers of St. Mary's College in Kansas have placed the Catholic people and the theologians of the United States in their debt many times. One of their most valuable contributions to theological learning has been the magazine *Theology Digest.* Now they have given us another magnificently useful resource for the study of Catholic doctrine in the volume *The Church Teaches: Documents of the Church in English Translation.*[19] Fr. Gerald

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[18] *Iglesia y estado,* nueva edición notablemente ampliada, by Fr. Francisco Segarra, S.J. (Barcelona: Editorial Balmes, 1956), pp. 167.

[19] *The Church Teaches: Documents of the Church in English Translation,* translations by John F. Clarkson, S.J., John H. Edwards, S.J., William

Van Ackeren conceived the idea of the work and has written the introduction to it.

The book is organized along topical rather than strictly chronological lines. Thus, in its structure, it bears a greater resemblance to Cavallera's *Thesaurus doctrinae catholicae* than to the *Enchiridion symbolorum* of Denzinger. Yet the editors have done well in gearing their book to Denzinger, and in putting the Denzinger number in parentheses under the number of the paragraph in *The Church Teaches.*

Brief but extremely helpful explanatory notes are prefaced to the sections of individual documents cited in the present collection. The translations are outstandingly good.

The Church Teaches is a providential work, destined to do magnificent work especially for the theological instruction of the Catholic laity in this country. It is a book which every priest should urge his people to read and to meditate.

It is likewise a volume that is certain to go into many future editions. I believe that these future editions of this great volume could be somewhat improved if two slight changes were made in the present text.

The explanatory note prefaced to the text of the Holy Office letter to Archbishop Cushing is imperfectly worded in this first edition. It states: "To be a member of the Church is necessary for salvation because such is the command of Christ and because the Church is a necessary means for salvation." Then it goes on to say that "*actual* membership in the Church is not required of all men."[20] The first statement is not strictly true, and, in any event, a distinction between being a member of the Church and actual membership in the Church is, at best, misleading.

Again, the first draft of the dogmatic constitution on the Church of Christ submitted to the Fathers of the Vatican Council is an extremely valuable document. It is not, however, in any sense authoritative, as are the other statements set forth in *The Church Teaches*. The outstanding value of the present volume is to be

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J. Kelly, S.J., and John J. Welch, S.J. (St. Louis: B. Herder Book Company, 1955), pp. xiv + 400. $5.75.

[20] *Ibid.*, p. 118.

found precisely in the fact that it gives our people a chance to see actual documents of the ecclesiastical ***magisterium,*** statements which call for acceptance because they are the authoritative declarations of the teaching Church.

It would be far better, if the editors wish to continue to include this "first draft" in future editions of their work, to print it in an appendix.

For many years writers sympathetic with Modernism and with the Modernists have tried to discredit St. Pius X and his work by claiming that, during his reign, he supported an immense campaign of unjust accusation and delation. They have attributed such activity particularly to a society founded to implement and to further the works of the saintly Pontiff while he still occupied the throne of St. Peter. The society they have attacked was called the Association of St. Pius V, or the Sodalitium Pianum. Its leading spirit was Msgr. Umberto Benigni, a Vatican prelate best remembered in this country as one of the ablest and most prolific contributors to the *Catholic Encyclopedia.*

Actually, in the processes for the beatification and the canonization of St. Pius X the accusations against the Association were considered, and the Association was found to have had an excellent and blameless record. The sympathizers with Modernism, however, have used their own methods, and the fantastic sort of "evidence" they have adduced against their loyal Catholic opponents has made the documents in which they have set forth their views genuine literary curiosities. One such article appeared a year ago in the *Chronique sociale de France.* It is entitled " 'La Sapinière' ou breve histoire de l'organisation intégriste." It is signed with the pseudonym "Louis Davallon."[21]

The "Davallon" article depends on two previously published sources, a piece in what the author calls a "petite revue confidentielle," *Mouvement des idées et des faits,* by the Abbé Lugan, and a book signed by the pseudonymous "Nicolas Fontaine." "Davallon" identifies "Fontaine" as a French civil servant named Canet, and then informs his readers that Father Lugan's judgment may have been affected by his violent prejudices and that Canet's writings lose much of their effectiveness because of his lack of objectivity.

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[21] *Chronique sociale de France,* LXIII, 3 (May 15, 1955), 241-61. The entire issue is devoted to articles on "progressisme et intégrisme."

Bertrand-Serret, writing in a recent issue of *La pensée catholique,*[22] is able to show that the allegations made by Lugan, "Fontaine," and hence by "Davallon," all depend on an anonymous booklet published in 1921 and entitled *Mémoire sur la Sapinière.* The same material, incidentally, was published in Madrid, in 1929, in a book entitled *Otra masoneria: el integrismo contra la compañia de Jesus y contra el papa.* The book is signed by an M. Arboleya Martinez.

These writings have a curious story to tell. They claim that, during the first world war, a German priest named Brauweiller informed the occupation authorities in Belgium that a lawyer named Jonckx might have in his possession documents that could be used to counteract anti-German propaganda among French Catholics. According to this story, Father Brauweiller and another German priest, a Father Höner, were then authorized to go to Ghent and to search the lawyer's house. "Davallon" tells us, seriously, that the searchers "discovered many hundreds of documents most of which carried the notation 'confidential',"[23] or something of the sort. It never seems to have occurred to "Davallon" that a search of any lawyer's office taken at random would undoubtedly result in the finding of similarly marked papers.

According to the story retold most recently by "Davallon," the informer was unable to understand the papers he had seized because they were written in a sort of code. At his request the German occupation authorities compelled Mr. Jonckx to deliver the key to the code. In the course of his explanation he is supposed to have said that, in the documents, the word "sapinière" had been employed to designate the Sodalitium Pianum, or Association of St. Pius V. It is interesting to note that even "Davallon" never claims that there was ever such a thing as an international Catholic secret society called the "Sapinière." All that he asserts is that this word, which, incidentally, means "a grove of fir trees," was the code designation in some documents in a private home in Ghent for the far-from-secret society actually called the Association of St. Pius V. Monsignor Benigni had founded this society with the blessing and encouragement of St. Pius X. It had been privileged to receive, in an autograph letter, a further approbation from this saintly Pontiff.

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[22] *La Pensée catholique: Cahiers de synthèse,* n. 39, 22-49. The article is entitled "'L'intégrisme' etudié 'dans un esprit non-partisan.'" Amusingly enough, "Davallon" describes his article as "la première étude faite sur l'intégrisme dans un esprit non-partisan" (cf. "Davallon," *op. cit.,* 241).

[23] "Davallon," *op. cit.,* 244.

The story goes on to say that the German government did not use the papers after all, and that, after the war was over, the Belgian government demanded their return to Mr. Jonckx, their rightful owner. And we are told that before returning the documents, the German government had them photostated, and delivered the photostats to the original informer. Among others, the editor of a Catholic newspaper in Holland and the famous Sulpician, Father Mourret, are supposed to have seen the photostats. "Davallon" clearly gives the impression that he is unaware of the present whereabouts of these photostats. He admits, however, that the documents have never been published in their entirety.

Nevertheless, in the writings of such as "Davallon," these inaccessible and mysterious photostats are represented as giving evidence that certain writers whom they designate as "integralists" had actually organized an international secret society for the purpose of delation and denunciation, and that they had set up a spy system of their own. They are supposed to show that the "integralists" went to unbelievable extremes, that their methods were unscrupulous as well as violent, that they manhandled evidence, and that they did not really understand the doctrines they claimed to defend. Indeed, these men were supposed to have caused a reign of terror among European Catholic scholars and writers.

All of the "evidence" brought forward by the writers of the "Davallon" type is supposed to point directly to the guilt of one man, Monsignor Benigni, the head of the Association of St. Pius V. "Davallon," writing after the canonization of St. Pius X, does not attempt explicitly to blame the holy Pontiff for the activities of the Association. We must remember, however, that the tradition of hatred for the Sodalitium Pianum is one of opposition to St. Pius X himself. Here we may cite the words of "H. M." in the review, *Esprit:*

> The beatification of Pius X ought not to open the way for a canonization of Cardinal Merry del Val—for an apology of integralism.
>
> The fight (certainly necessary and difficult) against Modernism was the pretext for low-type police actions, carried on in an atmosphere

of lying, and with a lack of charity that dishonored the Christian name. Pius X, history records sadly, let the informers hide under his name (sodalicium pianum . . .), and has honored them with his benediction.[24]

Those who have co-operated in this attack against the Association of St. Pius V have certainly drawn up a horrible indictment. They describe it as a group guilty of dishonesty, delation, and ultimately of failure to understand the very teachings it had set out to defend. They speak of it as a sinister international secret society, having a spy system of its own. And, in the last analysis, the blame for all this evil falls directly on one man, Monsignor Benigni, and indirectly, at least to some extent, on St. Pius X and on Cardinal Merry del Val.

On what evidence are these charges principally based? Primarily on an anonymous *Memoire* that has served, directly or indirectly, as the source of attacks against the Association of St. Pius V and against Monsignor Benigni since its appearance in 1921. In "Davallon," incidentally, this original source is not mentioned at all.

Then there were the two publications of Father Lugan and of "Fontaine," both of which depended on the *Memoire*. These are the two sources actually employed by "Davallon." One of them was signed by a pseudonym. The other was published in what "Davallon" called a confidential review. And, according to "Davallon," neither writer could be considered as fully reliable on this particular subject.

Ultimately, then, the situation comes down to this: thirty-five years ago an anonymous writer claimed that some inaccessible photostats of documents, which he alleged were obtained through a shameful process of delation, proved that the Association of St. Pius V and Monsignor Benigni had been guilty of spying, defamation, delation, and mendacity. Two other writers, one pseudonymous and the other publishing in his own confidential little magazine, reworked this same material. Now still another pseudonymous author, "Davallon," has come on the scene to repeat their story, and, at the same time, to insist that neither source is completely truthworthy.

On such evidence and testimony people are asked to believe that Monsignor Benigni and the society approved and blessed by St. Pius X for its work against Modernism were guilty of lying, unjust delation, and dishonesty.

[24] *Esprit,* XIX, 185 (Dec., 1951), 816.

We are not given one scintilla of concrete evidence that either Monsignor Benigni or the Association of St. Pius V were at any time guilty of any particular blameworthy act. The charges against them are stated blandly, as if there were an overwhelming mass of evidence against the prelate and the society. But evidence is the one commodity which has never been adduced. In the last analysis, we are apparently expected to take the word of the anonymous author of the *Memoire* that the photostats he has mentioned actually showed Monsignor Benigni and the Association as guilty of these utterly reprehensible practices.

Oddly enough, in this curious history, there is only one real and concrete example of delation mentioned, and "Davallon" and the others seem quite pleased with what was done. The one actual delation mentioned was the action of Father Brauweiller who reported a Belgian Catholic to the German occupation authorities. There was only one example of low-type police activity, and that was the search of Mr. Jonckx's quarters by men who did not hesitate to employ foreign occupation forces for the attainment of their purpose. The delation and the low-type police activity were directed against and not by an "integralist."

And, in the "Davallon" article, there is clear and conclusive evidence that one man was truly defamed. That man was Monsignor Benigni, who lived and died as a loyal, learned, and holy priest. It is tragic and unjust that, as a result of articles like that of "Davallon," his fellow-Catholics and even his fellow-priests may be deluded into imagining that he was the head of an association given to lying, dishonesty, and defamation.

The article in the *Chronique sociale de France* has its amusing aspects. One of these appears where the pseudonymous author, after having admitted that he had no way of verifying what were supposed to be the contents of the photostats with anything like a satisfactory source, is naive enough to assure his readers that "the passages cited here and there appear authentic."[25] To put it mildly, "Davallon" shows himself somewhat careless about the exigencies of historical method.

Essentially, however, that article is a scandalous and melancholy thing. On the basis of completely unsatisfactory evidence, it seeks to influence its readers to think of the men who worked most closely for St. Pius X in his campaign against Modernism as men who were willing to do evil to attain the good they desired. Yet the article has some real value. Although it contains nothing that could be taken seriously as evidence in support of its charges, it constitutes genuine evidence. It stands as a concrete indication of the mentality radically opposed to the men who carried on the polemic against the Modernists.

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[25] "Davallon," *op. cit.*, 245.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for May, 1906, contributed by Fr. E. M. Shapcote, of England, is entitled "Our Lady's Teaching." The particular lesson which the author believes we can learn from Our Lady is prayer. He writes: "Our Blessed Lady from first to last was taught immediately by God Himself, for which reason she is the most learned of all, and must be the best of teachers. For it is as a science that she teaches prayer; and as a spiritual energizing force that she obtains it for us . . . And this is in short the mystic action of Mary in her glorified state with regard to the Church Militant on earth collectively, and its members individually.". . . Fr. Eldar Mullan, S.J., of Woodstock, writes on "The History of the Sodality of Our Lady," summarily presenting an account of this pious organization from its beginning in Sicily, in 1549, up to 1904, when it contained no less than a million members. . . . Fr. Robert Hugh Benson, of England, contributes another chapter of his novel, "A Mirror of Shalott," containing a thrilling description of a case of diabolical possession. . . . An anonymous writer urges priests to study Christian art. . . . Fr. E. J. Devine presents another chapter of his novel, "The Training of Silas.". . . In the Studies and Conferences section we read of an Abbé Quiévreux who has suggested some problems for the consideration of theologians, particularly those connected with the doctrine of original sin, such as "Did original sin diminish, disorganize or mutilate or intrinsically corrupt human nature or its powers?". . . We are told that on Holy Saturday one priest may bless the new fire and the grains of incense and another may celebrate the Mass. . . . A correspondent who signs himself "A Catholic Layman" objects to such expressions as "Mass will be said," and "Mass will be read," and calls for the statement, expressing the sacrificial character of this holy rite: "Mass will be offered."

F.J.C.

Answers to Questions

BOY SCOUT TROOP UNDER PROTESTANT AUSPICES

Question: Is it permissible for Catholic boys to join a Boy Scout Troop which has its headquarters in a Protestant church, although it is stated that no religious services or instruction will be given to the Catholic boys?

Answer: If this agreement be faithfully carried out, and no influence is brought to bear on the Catholic boys toward weakening their faith and their allegiance to their religion, the procedure is not wrong in itself. However, close association of Catholic boys with non-Catholic churches is frequently an occasion of proselytizing, or at least of fostering indifferentism. Hence, Catholic parents are to be advised, in general, to keep their sons out of scout troops of the nature prescribed by the questioner. A Boy Scout Troop under Catholic auspices is the proper organization for Catholic boys, and zealous priests will see that if the boys of the parish wish to have a troop, it will be organized for them.

BINDING FORCE OF A BUSINESS AGREEMENT

Question: When several retail merchants enter into an agreement to maintain "Fair Trade Prices" are they bound in conscience to observe it? Would a violation be a sin against commutative justice? If so, to whom should restitution be made by one who attempts to get more trade by reducing the price of a commodity below the stipulated sum?

Answer: We are presuming that the prices to which they mutually agree are within the scale of just prices. In that event, the agreement between merchants to maintain these prices binds in conscience, as a matter of commutative justice. Accordingly, a merchant who would undersell a commodity in order to get an advantage over the others would incur the obligation of restitution.

Per se, this restitution would have to be made to the other merchants who entered into the agreement, and would be based on the amount of money which they can reasonably be presumed to have lost (and he gained) as a result of his unjust deed. This is not an easy matter to compute; but a merchant who has violated such an agreement should make a sincere effort to compute the amount. Because of the difficulty he might have in attempting to restore the money to the other merchants, he might satisfy his obligation by making restitution to the poor or to pious causes. But he should make restitution, if he can, in some way.

THE STIPEND FOR THE MASS OF HOLY SATURDAY

Question: If a pastor celebrates the Mass of the Easter Vigil, beginning around midnight, so that he is actually offering the Holy Sacrifice on Easter Sunday, may he accept a stipend for this Mass, and then offer one of his Easter Masses *pro populo?* Or, may he make the Vigil Mass the Easter *pro populo* Mass, and take a stipend for another Mass?

Answer: As far as I know, the Church has as yet made no ruling on this matter. I believe, however, that the answer requires several distinctions. The pastor who celebrates the Vigil Mass beginning about midnight is not *obliged* to offer another Mass in the course of the day. By celebrating the Vigil Mass beginning about midnight, so that the main portion of the Holy Sacrifice takes place on Easter Sunday, he can fulfill the precept of the Church commanding attendance (or the fulfillment of the office of celebrant) at the Holy Sacrifice. If he follows this course, the Vigil Mass must be offered as his *pro populo* Mass. However, the rubrics for the restored vigil prescribe: "Priests who celebrate the solemn Mass of the Easter Vigil at the proper hour, that is, after midnight between Saturday and Sunday, *can,* on Easter Sunday, celebrate the Mass of the feast, and even, if they have permission, twice or three times" (*Instructio in Ordine hebdomadae sanctae instaurato,* n. 20). From this we can conclude, I believe, that the Mass of the Vigil, though actually celebrated after midnight, may, by a *fictio juris,* be regarded as a Mass celebrated on Saturday. Hence, if a priest intends to say another Mass on Easter morning, he may say this latter Mass *pro populo* and take a stipend for the

Vigil Mass. But I do not believe that he could offer the Vigil Mass *pro populo* and then take a stipend for a Mass celebrated on Sunday morning. For, in this supposition, he would be considering the same Mass as offered on Saturday (because he may say another Mass in the course of the day) and on Sunday (because he is offering it as his Easter Mass *pro populo*).

THE TRANSFER OF A CLERGY BOOK

Question: Is it lawful for a clergyman to allow another to use his railroad clergy book to purchase a ticket at reduced rates?

Answer: It would certainly be a violation of justice for a clergyman or religious to loan his railroad clergy book to a person who would have no claim to the reduced rates, such as a lay person. However, if the other party is a clergyman, presumably possessing the qualifications required by the railroad company for the privilege of a clergy book, a distinction must be made. If the other person has not actually received a clergy book of his own by filling out the prescribed form and paying the stipulated fee, there would be injustice in the transfer. For the recipient has not fulfilled the conditions for a contract with the railroad entitling him to the reduced fare. An exception to this rule would occur if the proper officials of the railroad, knowing the circumstances, explicitly authorized the transfer, as they might do in individual cases out of courtesy and for the promotion of good will. If the other clergyman actually has a clergy book but is seeking the loan of another because he does not have his own book with him at present, it would seem probable that there is no violation of commutative justice in the transfer, though it is contrary to the regulations of the railroad. Of course, if a railroad official agrees to the arrangement, there is no difficulty; but, apart from this case, the procedure is reprehensible. For even though it would seem that it is not opposed to commutative justice, it is surely inconsistent with the perfect honesty that is expected of a clergyman or religious. A priest should never embarrass a brother priest by asking for the loan of his clergy book. On the other hand, the one to whom such a request is made should not hesitate to refuse.

FRANCIS J. CONNELL, C.SS.R.

ASPERGES CEREMONY

Question: Does the congregation remain standing or do they kneel while the priest sprinkles them during the Asperges ceremony? I have seen both customs followed.

Answer: There is no reason for kneeling and the rubricians all tell us to remain standing while we bow our heads and sign ourselves.

HOLY THURSDAY

Question: Is the Holy Thursday procession to the repository to be as in former years. . . . *Pange lingua,* censer, etc.? I recall reading something about a short or simple procession.

Answer: The procession is as in former years with the singing of the *Pange lingua.* The new Holy Week Ordo gives us specific directions. Our inquirer is confused with the Good Friday procession which, according to the new regulations, has been simplified. The celebrant or deacon is accompanied by two servers with lighted candles and another server carrying the baldachin. Everyone else remains in place and in silence while the choir sings three specified antiphons.

FORTY HOURS' DEVOTION

Question: There is confusion among the clergy here about our Forty Hours' Devotion. Is a commemoration of the Blessed Sacrament to be made at Masses other than the principal Mass?

Answer: The former legislation directed us to make a commemoration of the Blessed Sacrament at all Masses said in the parish church while Forty Hours' Devotion was being celebrated. This is no longer effective since the changes made in the Breviary and the Missal with the Decree of the Congregation of Sacred Rites, March 23, 1955. A commemoration of the Blessed Sacrament is made only at the principal Mass.

ORATIO SUPER POPULUM

Question: Recently in a discussion we wondered if in view of the *Decretum de rubricis ad simpliciorem formam redigendis* the oratio, *super populum,* was to be added in a Missa Cantata?

Answer: The oratio, *super populum,* which is said after the final post-communion prayer during Lent is sung at a Missa Cantata during Lent. This oratio is something very special and only appears at this part of the Mass and is not counted as one of the regular orations or commemorations.

VEILING STATUES DURING PASSIONTIDE

Question: When we cover the statues for Passiontide should the adoring angels on the altar be included? There is confusion about the correct practice to follow. What is the law?

Answer: The Congregation of Sacred Rites has spoken often about this and so we are taught that every crucifix and every other image of our Lord and those of the Blessed Mother and the Saints should be covered with a violet veil, from the first Vespers of Passion Sunday until Holy Saturday. This does not seem to include the adoring angels and certainly one is within the law if he does not veil them. However, we think it is more in keeping with the spirit of the time to cover them.

VARIOUS BLESSINGS FOR SAME OBJECT

Question: Is it necessary to make the sign of the cross once for each blessing that one has the faculties to bestow, or can all the blessings be given with one simple sign of the cross? For instance, when I bless a rosary, is it sufficient for me to make one sign of the cross, or must I make one sign of the cross to bestow the Crosier blessing, another to bestow the Brigittine, another for the Papal, etc.? Furthermore, can one bless several different kinds of religious articles (rosary, medal, statue, scapular, etc.) with only one sign of the cross?

Answer: It is sufficient to make one sign of the cross over rosaries, crucifixes and statues for the purpose of attaching to them the various indulgences. However, an exception is made for the scapular medal.

HOLY COMMUNION AT FUNERAL MASS

Question: Is it permitted to distribute Holy Communion during a Requiem Mass, *praesente corpore?*

Answer: We are not aware of any legislation that forbids such a custom and we see no reason why it cannot be done if the mourners have such a preference.

ELECTRONIC ORGANS

Question: A problem has come in our diocese and parish about the use of the electronic organ in Catholic churches. Can you tell me what the mind of the Church is on their use and the exact decisions, if any, on this matter?

Answer: The Congregation of Sacred Rites on July 13, 1949, gave a decision on the use of the electronic organ. It stated that such an instrument was not forbidden when on account of the expense involved a pipe organ could not be afforded or maintained. However, the congregation stated, this matter must be taken under advisement by the Most Reverend Ordinary and the diocesan commission on music is to be consulated.

DOUBLE RING CEREMONY

Question: In the marriage ceremony should the form of the blessing of the ring be changed if there are two rings?

Answer: The Congregation of Sacred Rites (No. 3531, IV) has stated that the double ring ceremony is permitted and in this case the formula of the blessing is to be said only once but at that time in the plural. The *Collectio rituum* in use in many American dioceses gives the formula both for one ring and two rings, with slight variations in the wording of the blessing.

BLESSING BEFORE CHILDBIRTH

Question: One priest maintains that the blessing of a woman before childbirth, *in periculis partus,* may be recited over any woman in pregnancy. Another says there must be some danger of death. Please advise us on this matter.

Answer: Father Weller's edition of the Roman Ritual under this caption reads: "Blessing of an Expectant Mother at the approach of confinement." The *Collectio rituum* under the same caption reads: "Blessing of a Woman before the Birth of a Child." From these headings the problem is solved. It was not intended only as a blessing for an expectant mother in danger of death.

WALTER J. SCHMITZ, S.S.

Analecta

Addressing members of the International Federation of Translators in an audience on March 2, Pope Pius XII encouraged them with his keen appreciation for their profession, and offered suggestions to help them in their difficulties. He told them that theirs was the important and delicate task of being mediators between cultures. The translator's task is no mere mechanical work, he said; for the translator must work for the mutual enrichment of nations while overcoming the obstacle of language. To achieve this goal, the Pope pointed out, the translator must be well versed in several languages, in order that so equipped he may pass from one language to another without violating any national idiom. His Holiness then called attention to the particular difficulty facing the translator of scientific works, namely, the fact that a scientific vocabulary is colored by the language in which the science is developed and perfected. As a remedy for this problem of translating scientific terminology, the Holy Father urged that specialists devote themselves to the task of forming new vocabularies to facilitate the transfer of scientific information. Never failing to utilize opportunities to teach and instruct, the Pope then explained to them that the Church should be a model to all translators, showing them how she has carried her message of salvation through the ages to all races and nations. In doing this tremendous task she has never failed to keep her doctrines intact and render them intelligible to men of all times. Finally, the Holy Father reminded them that by striving to imitate the Church they will increase their knowledge of her doctrines and at the same time draw inspiration from her in their own particular work.

The birthday of the Holy Father was truly an international occasion. Diplomatic representatives of forty-two nations gathered to offer their personal and national felicitations. Addressing them afterwards in French, the Holy Father chose a theme one would naturally expect of him, the theme of world peace. He proceeded to outline the only principles upon which true peace can be built. Peace will not be achieved in a materialistic world where society places the security and stability of human life on an increasing quantity of material goods. Society must remember that man is primarily a spirit created in God's image. Materialistic ideologies shatter the balance of all the relationships which make up the plan of man's life, his relationships to family, property, profession, community and state. His Holiness stated that economics, industrial technology, and materials of the world are useful to man provided they are subservient to man's higher spiritual needs. If peace is to be found, these lesser goods must be placed in proper balance with man's spiritual goal in life. Moving then from the field of the individual, the Pope stated that governments which take cognizance of proper spiritual goals and values will maintain an internal strength against which militant materialism will shatter itself. Governments that espouse militant materialism as a philosophy strive to lure the world with hopes of false peace, but such governments, said the Pope, consider peace to be merely a period of truce during which the social and economic collapse of nations is awaited. It is only through a recognition of the dignity of the individual man and the subordination of his material gains to the supernatural that nations may expect to find peace.

Speaking to the members of the International Union of Archaeological Institutes, the Pope stated that because of her end the Church can never be identified with any one culture; rather she is ever ready to enter into relations with *all* cultures. Religion, explained the Pontiff, is radically independent of any *particular* culture. Christ's mandate to the Church is strictly a religious one, a mandate to guide and lead her children to their supernatural end. On the other hand, culture cannot divorce itself from religion. No true culture or great civilization has ever thrived and grown where religion was spurned or not held in proper perspective. Growth and development of culture, the Pope continued, demand that material progress go hand in hand with progress in moral and spiritual values. In support of this assertion His Holiness pointed to the fact that cultural decadence is habitually preceded by a decadence of religious life. Yet, he admonished his hearers, no one should think that Christianity seeks a pure spiritualism, for that would be inhuman. The perfect Christian is a perfect man, just as there was no one more completely man than the God-man, Jesus Christ Himself.

The Holy Father then traced how the Church has quietly but durably breathed a soul, as it were, into Western culture by permeating it with the principles and doctrines of Jesus Christ. He concluded that Western culture will maintain itself and bear fruit provided it does not lose this soul.

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Book Reviews

FATHER VINCENT McNABB, O.P. By Ferdinand Valentine, O.P. Westminster, Md.: The Newman Press, 1955. Pp. 418. $4.00.

For twenty years the streets of London formed the stage for a drama in which the only actor, and therefore the undisputed star of the show, was the man who was probably one of the great thespians of our time, the famous English Dominican, Vincent McNabb. He was dramatizing in his, and London's, daily life the crusade he had personally launched against the Machine and modern civilization. Since Father McNabb was a man of deep convictions and unblemished integrity he refused to compromise with evil. And to him the Machine and the civilization it had spawned was Evil. He would have no part of either. Dressed in the medieval Dominican habit (which he wore everywhere) he signified his contemptuous pity for the modern world. The habit was homespun, his hobnail boots were homemade—thus he acted out his war against the Machine. He would not even compromise his cause by consenting to ride in a tram; everywhere he went he walked as did the first friars of his Order seven centuries before.

It is only natural that such a stormy petrel as Father McNabb should have been the center of controversy. And so he was during the greater part of his more-than-fifty years in the priesthood. Many thought him a saint; some considered him a fool or a mountebank; a few believed him to be a Communist in disguise. His own Dominican brethren jokingly referred to him as the "Mahatma Ghandi of Kentish Town." The Catholic hierarchy of England regarded him with some suspicion and fear—suspicion as to his motives; fear that at any given moment he might get the Church into hot water. The author sees Vincent McNabb as a highly intelligent, egocentric exhibitionist on his way to sanctity—which he may have finally achieved after his deep and fervent love for Christ finally overthrew his love for Vincent McNabb.

The moving story of this duel between Divine grace and wounded nature which struggled hard against divinization is presented by Father Valentine in a masterly fashion. But this reviewer, for one, was disappointed that the author, in his several attempts to find a pattern from history for the enigma that was Father McNabb, overlooked one which, to a Dominican, should have been obvious—St. Dominic. Vincent McNabb, at least from his sixtieth year when his searching feet finally found the true way, bears a much stronger resemblance to his holy father than he does to St. Philip Neri or St. Vincent Ferrer, both of whom his biographer suggests as comparisons. To me it is abundantly clear that McNabb consciously imitated the gigantic Dominic. Even his histrionics (always staged for the cause of spreading the Gospel) would not have been out of character for Dominic.

In the introduction to the book Father Valentine protests that this study of Father McNabb is not a biography. This statement is confirmed by Fr. Hilary Carpenter, superior of the English Province, who writes the foreword in which he hints that a real biography of the great friar is in preparation and "will be completed later, please God, by a very competent pen." How the English Dominicans define biography I do not know but Webster calls it "the written history of a person's life." And, it seems to me, that is exactly what Father Valentine has given us in the present study written, I would opine, by a very competent pen indeed. It is marred, to be sure, by the author's penchant to use the jargon of depth psychology and even to employ some of the more unsavory complexes which Sigmund Freud discovered in his own private Hell (e.g., the Oedipus complex) to explain personality phenomena which could be explained well enough without any help from Freud, Adler, or Jung (even as viewed by Victor White). But this defect could be remedied more easily by careful editing than by rewriting. It might even be done by Father Valentine himself if he would take to heart the words of wisdom he writes in assaying the character of Father McNabb: "Here was a man consumed with a love of souls in an age preoccupied . . . with techniques of all kinds, loving all that is new and new-fangled, even in the apostolate. . . . This is precisely what constitutes the chief danger of the modern apostolate which is becoming so enslaved by method that it is beginning to forget its meaning."

REGINALD M. COFFEY, O.P.

TIME CANNOT DIM. By Malachy G. Carroll. Chicago: Henry Regnery Co., 1955. Pp. 202. $3.50.

This is a narrative or a novel about Saint Thomas Aquinas. It is difficult to determine which. Though it is vividly and invitingly written, it cannot be discerned exactly whether the author is emphasizing the life or the times of Saint Thomas since both are given equal attention, so much so that neither emerges dominant. Again, despite the author's literary artistry and imagery, and his warm and generous regard for the greatest of Dominican theologians, neither the vigor nor subtlety of Saint Thomas' mind becomes patent. Even his astounding contribution to Catholic thought is not made too evident.

In particular, much fault can be found with the chronology used, apparently based on some French chronicle. The more authoritative historians—like Walz, the Dominican, for instance—insist that Thomas was not at Monte Cassino when the abbey was sacked by Frederick's troops. Nor did he become interested in the Dominicans until he was a student at the University of Naples. Furthermore, the Dominican church which Saint Thomas attended in Naples was not Santa Sabina but Saint Dominic's. Another dubious touch is the pat settlement of the controversies with William of Saint Amour and Siger of Brabant. Then the belief that Saint Bonaventure destroyed his office of *Corpus Christi* when he heard Thomas' is a pious and edifying legend that has never been authenticated. Nor was Thomas' brother Raynald ever known to be in Paris, particularly during Thomas' first assignment there. Perhaps it is quibbling to say so, but Thomas died at a Cistercian rather than a Benedictine monastery. These are but a few of many questionable events which will irritate anyone well acquainted with the life of Thomas Aquinas.

Finally nothing at all is cited to show Thomas' earnest quest for an authentic version of Aristotle—a quest that was not merely intellectual but emotional and spiritual as well, for it was motivated by Thomas' sheer love of truth. In other words, *Time Does Not Dim* merely sketches Thomas Aquinas, as might a charcoal artist, with some bold and definite lines but without the depth that could delineate the real man.

JOHN B. LARNEN, O.P.

CLEANSE MY HEART. By Vincent P. McCorry, S.J. Westminster, Md.: The Newman Press, 1955. Pp. 179. $2.75.

These brief meditations on the Sunday Gospels first appeared in the Jesuit weekly, *America*. As the author says in the Foreword, "the reflections here are painfully brief and almost necessarily inconclusive." However, a meditation that is given by someone for others should allow the hearer or reader some room to develop the ideas and thoughts that are presented, and to draw conclusions for the good of one's own self.

Father McCorry is clever, witty and spiritual; and this is a book then that can be read with enjoyment and spiritual profit.

As a sample we would like to quote the author's concluding paragraph on the Gospel of *The Unjust Steward:* "If only people would use, in their spiritual lives, the same intelligent and thorough-going procedures which they employ in their material lives; if only men would swiftly and shrewdly and energetically shape adequate means to spiritual ends as they do when they strive for more visible and tangible objectives; if, in a word, we would act toward a dogma as we would act toward a dollar; then we might really get on with the only business transaction which, in the long run, will make any difference to any of us: the exchange of our mortal deeds for the deathless vision of God" (p. 131).

PASCHAL BOLAND, O.S.B.

GUIDE TO THE BIBLE: AN INTRODUCTION TO THE STUDY OF HOLY SCRIPTURE. Vol. II. Edited by A. Robert and A. Tricot, translated by Edward P. Arbez, S.S., and Martin R. P. McGuire. Westminster, Md.: The Newman Press, 1955. Pp. xv + 622. $6.00.

To say that the second volume of the *Guide to the Bible* is a treasury of biblical information probably best characterizes it. At the same time such a designation serves to offer it a most deserved recommendation. The volume itself observes that the wisdom of the Church is demonstrated "in not putting the Bible in the hands of her faithful without explanatory notes" (p. 543). That embarrassing situation that faced us yesterday when we were asked to suggest some work that could be read with profit by the general run of readers for a better understanding and appreciation of God's word no longer finds us without the name of at least one more book.

This work is packed with ideas on matters biblical and any short summary of it might be misleading or inadequate. This review wishes to indicate the topics treated, thereby hoping to leave some impression of the richness of its contents.

The bulk of the book devotes itself to supplying that groundwork so desirable and even necessary for a correct and full knowledge of the inspired word. Presently we find this background material somewhat unwieldy because of its extent but most of all because of the modern contributions which have enriched our knowledge and corrected false ideas. Here the reader in one book is introduced to the historical, geographical, cultural and religious "climate" in which the biblical events took place and were written down. No effort has been spared to acquaint the reader with the most important questions that are discussed these days.

After being introduced to the geography of Palestine both in its physical and political aspects the reader is introduced to the historical situations that surround the sacred text. A chapter on prehistory gives a résumé of the scientific conclusions concerning man and his develop-